THE

CHRISTIAN ADVOCATE.

MAY, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE VII.

In our last lecture we entered on the discussion of that answer in our shorter catechism which relates to the being and perfections of God, and which is thus expressed—"God is a spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth"—A short statement was given of the manner in which the existence of the Deity is proved; and we also considered briefly his spirituality, infinity, eternity and unchangeableness. Without farther recapitulation, we shall proceed to consider the remaining attributes of the Deity as specified in the answer before us—Of these the next in order is *Wisdom.*

This, like all the other divine attributes, is infinite. The *omniscience* of the Deity is included in his attribute of wisdom. Of this something was said, in speaking of the immensity of the Supreme Being. I now add, that "all things in all their relations, all things existing and all things possible, are the objects of the divine knowledge."* The Deity Himself is perfectly known only to Himself. That which is finite never can comprehend that which is infinite. It is the highest expression of God's unbounded knowledge, to say that he perfectly knows Himself.

The knowledge which the Deity has of his creatures, and of their actions both present and future is, in no degree, dependent on the creatures. To him nothing is contingent. He has a certain and infallible foreknowledge of all those events and all those actions, which we denominate casual or contingent. Very many of the things predicted, or prophesied of, in holy scripture, depended on the free actions of moral agents. Yet these actions, it is plain, were perfectly known to God, hundreds of years before any of the agents existed. This foreknowledge did not impair the freedom of the agents; nor can we tell how their actions were foreknown. Still, we have the most unquestionable evidence of the fact. Nor was this only some *general* foresight or prescience. It was a *particular* knowledge of every individual creature concerned, and of every circumstance of his conduct or actions.

"Wisdom is usually considered as respecting some end to be obtained; and it implies the clear discovery of the best and most effectual means of attaining it."* In all the works of creation and providence, the infinite wisdom of God is conspicuous. If we search into what are called the laws of nature—if we observe the order, harmony, and regularity

* Witherspoon.

* Witherspoon.

of the heavenly bodies; or analyse the various material substances; or consider the immense number and diversity of structure of living creatures, and how each one is formed to answer the purpose of its existence; or take a survey of the all but infinite variety and beauty of the vegetable kingdoms; or contemplate the structure and organization of our own bodies, and the powers and faculties of our minds; and if, in all, we mark the wonderful adaptation of means to ends, and the provision which is made for the preservation and gratification of all sensitive beings—we shall every where be struck with the infinite wisdom of the great Creator—We shall find enough to overwhelm our minds, if we attempt to comprehend it.

But especially in the plan of redemption by Jesus Christ, the wisdom of God shines with transcendent lustre. No wisdom short of that which is infinite could have devised that plan in which "mercy and truth have met together, righteousness and peace have kissed each other"—In which all the claims of violated justice are completely satisfied, while yet the offending sinner is not only justified and acquitted, but qualified for the happiness of heaven and raised to the eternal enjoyment of it. "Christ the power of God, and the *wisdom* of God," the great apostle of the gentiles represents as the epitome of his preaching—And any system of religion which exhibits salvation by Christ as a scheme which *human wisdom* might devise or provide for, is unquestionably false; and he who has never seen the wonderful wisdom of God as manifested in every part of this "great salvation," is yet in that blindness in which, according to St. Paul, the god of this world holds those who believe not.

The next attribute or perfection of God, mentioned in the answer before us, is his *Power*. The *omnipotence* of the Deity is conspicuous in all the works of creation and providence. When we look at the visible universe, and recollect that there was a period in which it had no existence, and that it sprang into being at the word of the Almighty,—how are we lost in astonishment, at the power which could produce such an effect! The formation of something out of nothing is, indeed, an operation incomprehensible to the human mind. Hence the atheism of philosophers both ancient and modern:—they have professed to believe matter eternal, because they could not comprehend how it should be formed out of nothing. Yet they have been driven into absurdities unspeakably gross, and even ridiculous, on every hypothesis which they have ever been able to form. The truth is, *that* exertion of Almighty power by which the material universe was called out of nothing into being, although indeed *incomprehensible*, is not *incredible*, if we admit the Being and perfections of the Deity. These admitted, creation by the power of God, affords infinitely the most rational, and the most credible account of the origin of all other beings, that ever was or ever can be given—"In the beginning God created the heavens and the earth—He said let there be light and there was light—He spake and it was done. He commanded and it stood fast."

The same power which created, is necessary to preserve and uphold the universe. The *laws of nature* are words without a meaning, if they are not intended to express the *will* or *appointment of the Deity*. Whether we do, or do not maintain, that preservation is a constant creation, we must admit that all things *depend* on God, are ordered according to his sovereign will, exactly fulfil his purposes, and will cease their operations whenever he shall please. The revolution of the seasons; the succession

of day and night; the fertility of the earth, and all the secondary causes that produce it; a salubrious or a pestilential atmosphere; winds and tornadoes; thunder and storm; earthquakes, volcanoes, and inundations; are all ordered and directed by the God of providence. Yea, "a sparrow falleth not to the ground," nor a hair from our heads, "without our heavenly Father." To believe this, is surely as comfortable as it is pious.

Nor must we forget the illustrious display of the almighty power of God in the glorious work of man's redemption. It was manifested in "laying the chief corner stone, in the union of the human nature with the person of the eternal Son of God; in supporting Him under the inconceivable load of divine wrath, for our sins; and in spoiling principalities and powers, in that very nature which Satan had vanquished at first." Hence the Redeemer is called the "*power*," as well as "the *wisdom* of God." Hence he is denominated "the arm of the Lord," and "the man of his right hand."

We now proceed to consider the *Holiness* of God. Holiness is sometimes used to denote the aggregate of the moral perfections of the Deity, and sometimes as indicating a distinct attribute. It is manifestly used in the latter sense, in the answer before us; because the moral perfections of God are immediately and severally enumerated. "Taken in this limited sense, (says Dr. Witherspoon) it is extremely difficult to define or explain. Holiness is that character of God, to which veneration, or the most profound reverence in us, is the correspondent affection. It is also sometimes expressed by purity"—"Holiness"—say Erskine and Fletcher, in what is called* 'the Synod's Catechism,' and to which I own myself indebted, in these lectures, for many useful thoughts —Holiness is that essential rectitude, or integrity, of the divine nature, whereby he infinitely delights in his own purity, and in every thing agreeable to his will, and hath a perfect hatred and abhorrence of every thing contrary to it. God is as necessarily holy, as he is necessarily God:—"Who shall not fear before thee, O Lord; for thou only art holy." He hath put, as it were, a peculiar honour on his own holiness, inasmuch as he singles it out as the attribute to swear by for the accomplishment of his promises and threatenings—"Once I have sworn by my holiness, that I will not lie unto David." Finite creatures, even of the highest order, are not able to behold the brightness of this attribute, in their Creator: For when the angels themselves view his infinite holiness, as manifested in Christ, they are represented as covering their faces with their wings. Every thing pertaining to God bears the impress of his holiness. He is said to be holy in all his works—his word is holy; his covenant, or promise is holy; his sabbath is holy; his people are holy; his ministring spirits are the holy angels; and the place where he specially dwells is the high and holy place. The greatest opposite of the holiness of God is sin; and the highest display of his holiness in the hatred of sin was, in hiding his face from his own beloved Son, as bearing our iniquity.

The next divine attribute, in the

* In the use of the catechism here mentioned, which in some of the following lectures is pretty considerable, the author has sometimes taken the language of the book, and at other times he has changed it, or intermixed it with his own. He has placed the marks of quotation where he has made no change in the expression, but not where a change has been made. He wishes it may be remembered that where marks of quotation appear, without a distinct reference to an author, the proper reference is to this catechism; and he hopes that the explanation here given is sufficient to prevent the charge of any unfairness.

enumeration before us, is the *justice* of God. *Justice* has been defined—"an invariable determination to render to all their due."* In the Deity, it is that essential attribute of his nature, by which he is infinitely righteous or equitable in himself, and in all his dispensations and awards towards his creatures. The justice of God is manifested in giving laws, perfectly holy, just and good, to all his rational and moral creatures; and in his rendering to them their due, according to law, without respect of persons. Hence when angels sinned, they were cast down to hell, and are reserved in chains of darkness to the judgment of the great day: And when man sinned, he would inevitably have shared in the same awful doom, if the wisdom of God, in union with his mercy, had not provided a way to answer the demands of his justice, by the vicarious atonement of Christ our Saviour—a way in which God can be just, and yet the justifier of every one that believeth in Jesus—"He who knew no sin, was made sin for us, that we might be made the righteousness of God in him."

In speaking of the divine justice, I must take a passing notice of what has been called *the vindictive justice* of God; but which I would rather call his *vindicatory* justice, because the term *vindictive* is now, I think, scarcely used but in a bad sense. The point in debate—for it has been much debated—is, whether we have reason to believe that it belongs to the divine justice, to punish transgression without regard to consequences, that is, to the ultimate benefit of the transgressor, or to the example, as a warning to others. On this I remark, in the first place, that it is impossible for us to know whether every instance of the punishment of transgression which can ever take place, may not be connected with the good of the whole intelligent and moral creation of God. For aught we know, this may be so; although the manner in which it takes place may not be discernible by us. Nay, the whole force of inductive reasoning, seems to me to be in favour of the belief, that such is really the fact. In the mean time, the sense of ill desert, which natural conscience produces in our minds whenever we do what we know to be wrong, makes guilt, *simply in itself*, the proper object of punishment. And if guilt when only *imputed*, caused such dreadful sufferings as it did, when the sinless Saviour stood in the sinner's place, we cannot rationally believe that it is consistent with the divine justice, that it should ever go unpunished. This, my young friends, is a principle which enters deeply into the whole system of gospel truth. Almost all loose and dangerous opinions in religion may be traced to *a light sense of the inherent evil of sin*;—to a false notion that the justice of God does not *always* require its punishment, or expiation. Dr. Owen has written a most able treatise on this subject, which, if it should fall in your way, I advise you carefully to peruse. It was written in Latin, and the English translation is not a good one; but it will serve to give you a view of the powerful arguments by which the vindicatory justice of God is maintained.

We come now, in the next place, to consider the *goodness* of God. This perfection implies a disposition in the Deity to *communicate happiness* to all his creatures. The goodness of God appears in all his works;—in creation, in providence, and pre-eminently, in the work of redemption.

No one who observes attentively the common appearances of nature; not only the revolution of the seasons and the succession of day and night, but the abundance which the earth produces, for the support both of man and beast; the admirable

* Witherspoon.

provision made in the organization of every animal, to enable it to acquire its proper food, to propagate and preserve its species, and to guard itself against its natural enemy; and the actual gratification and enjoyment experienced by every creature that has life;—no one who observes all this, can fail to be convinced of the goodness of the great Creator, both in the formation, preservation, and government of the universe. That there is much natural evil, much suffering of pain and distress, none can deny. But still, it is also undeniable that there is, on the whole, an immense balance or preponderance, of happiness or enjoyment. "The earth is full of the goodness of the Lord—He openeth his hand and satisfieth the wants of every living thing." And it belongs to the believer in revelation—and to him only it belongs—to give some account of the misery and suffering that exist in our world. He knows that the world *now*, is not what it was when it came fresh from the forming hand of its Almighty Author. *Then*, he who made it, on the most perfect survey, saw and pronounced it *good*. The sin of man has introduced into our world all the *natural* evil that has marred, and that still marrs, the fair creation of the God of goodness. Never was there a fouler slander than that which charges the holders of the sentiments contained in our catechism, with representing the Deity as having *made* man a sinner; as having doomed him, by *a necessity of nature*, to misery. No verily, whatever difficulty there may be—and difficulty there is, on every system or hypothesis—in accounting fully for the present guilty and suffering state of man, and the various evils that infest the world, we hold that *God created all things good;* that he created man in knowledge, righteousness and true holiness; and that it would be entirely irreconcilable with all our ideas of the goodness and perfection of God, if any part of his *original* creation had not been good—perfectly good. But it is just a plain and undeniable matter of fact, that misery and guilt are in the world. Let those then who object to our catechism tell us how they came into the world, and how and why they continue in it. Do they admit that misery is the consequence of man's sin? If so, they thus far agree with us. But will they dare to say that the Deity could not have ordered it otherwise—could not have formed and guarded a moral agent, such as man, so that he would neither have sinned nor suffered? If he could, and yet did not so form and guard him, then let them reconcile this with the goodness of God. If they altogether deny human guilt, then let them reconcile it with the divine goodness, that there is so much suffering where there is no offence. The truth is, that the orthodox sentiments are the most *rational* and the *easiest of belief*, as well as the most scriptural. We hold that "God made man upright, and that he hath sought out many inventions." But I am digressing too far. We shall hereafter have occasion to enter more at large into this subject.

In the mean time, I remark, that every mind which is under the influence of truly pious feelings, views it as a wonderful exhibition of the goodness and forbearance of God, that there is not unspeakably *more* suffering than there is, in a world in which there is so much sin; so much awful provocation of a righteous and holy God—That notwithstanding it all, he spares rebels and blasphemers, crowns their lives with temporal mercies innumerable, continues to them the offers and invitations of mercy, and eventually brings some of them to repentance and salvation. This leads me to remark, that the most conspicuous and transcendent display of the goodness of God, ever made

to our world—or probably to the universe—was the gift of his own coequal Son, to be our Saviour—To be the Saviour, at the expense of a life of hardship and suffering and a death of ignominy and agony united, of fallen, guilty, rebellious men; and thus to raise them from all the ruins of their apostacy, to be children of God, and heirs with his own dear Son, of an eternal inheritance, a kingdom of glory in the heavens. Here is a display of goodness emphatically *Godlike;* a display which, like all the other ways and works of God, surpasses the bounds of human comprehension.

It is proper to remark, that the attribute of *Mercy*, is included in that of goodness, in the enumeration before us. Mercy is a particular form, or kind of goodness; and to us sinners it is the most interesting form. "Mercy is a readiness to forgive the guilty, and to remit deserved punishment—It is never Mercy to pardon, if it would not have been perfectly equitable and just to punish."* Mercy is that attribute of God, of which the light of nature gives but feeble and dubious intimations. The *assurance* of it comes, and *can* come, from revelation only. None but the Being who was offended, could *certainly* tell that he would forgive. And guilt, which is always fearful and suspicious, required the strongest and most explicit assurance that it would, on the proper terms, be pardoned. This assurance could not be given but by an express revelation—and for ever blessed be the God of all goodness, it has thus been given; and given in connexion with that unspeakable gift of the Son of God, which assures pardon and acceptance even to the *chief* of penitent and believing sinners.

It only remains, in considering the answer before us, to speak of *Truth*, as an attribute of God. "Truth*—it has been well observed—is inseparable from infinite perfection: for any departure from truth must be considered as arising from weakness, or necessity. What end could be served, to a self-sufficient and all-sufficient Being, by falsehood or deception?" There is, perhaps, no one of the attributes of God more insisted on in holy writ, than truth. He is there characterized, by calling him "the God of truth;" and it is affirmed that "it is impossible for God to lie." He is true to his word; true to his covenants; true to his purpose; true to his promises; true to his threatenings.—The great aggravation of the sin of unbelief, is that "it makes God a liar:" and all false dealing with the God of truth, is represented as involving guilt of the most awful kind. The tremendous doom of Ananias and Sapphira, was brought upon them because they had not merely "lied unto men, but unto God."

Thus have we taken a cursory and imperfect notice of the divine attributes. In what you have heard upon them, my aim has been to suggest the *leading* ideas which we derive, in regard to them, both from reason and revelation. *Only* the leading ideas could be suggested—A whole lecture might have been employed on each attribute, without exhausting the subject.

The practical inferences derivable from a consideration of the divine attributes, are both very numerous and very important. We cannot however do more than direct your attention, in the briefest manner, to a few.

1. Did we derive our being, and all our powers from God; and are we constantly upheld, preserved and provided for, by him? Then how perfectly reasonable is it, that he should require us to love, and serve, and obey him; and how unspeaka-

* Witherspoon.

* Witherspoon.

bly unreasonable, wicked and rebellious is it, in those who refuse their affections and obedience to their Creator, Preserver and Redeemer—but give them all to his enemies? O that this could be seen in its proper light, and be felt with some degree of its proper force and impression!

2. Is God infinitely wise? How should this induce his covenant people, to trust him unreservedly to order for them the whole lot of life, and all that concerns them for time and eternity? What can they desire more, than that infinite wisdom should choose for them that which is best?—and this it will do assuredly. But how vain, as well as impious, are all the plots, and plans, and designs of the wicked, either to oppose the purposes of God, or to escape the punishment with which he has threatened them. Let them consider, in time, that there is "no knowledge, nor counsel, nor device against the Lord—He taketh the wise in their own craftiness, and carrieth the counsel of the froward headlong."

3. Considering the infinite power and truth of God, how safely may his children rely on the performance of every word which their Heavenly Father hath spoken? How implicitly may they trust him, for a victory over sin, Satan and the world; saying "if God be for us, who can be against us?" and for the discharge of any commanded duty, however difficult? saying with the apostle, "I can do all things through Christ, which strengtheneth me." But with what perfect ease, can this Almighty Being, blast and defeat all the power and efforts of his enemies? He has only to will it, and it is done. Oh how inexpressibly awful it is for a worm of the dust, however distinguished among his fellow worms, to fall into the hands of an Almighty avenger! "Be wise, now, therefore, O ye kings, be instructed ye judges of the earth—serve the Lord with fear—kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him."

4. When we consider the holiness of God, how deeply abased should the holiest man on earth be, in reflecting on the remainders of sin that yet cleave to him. It was a view of the holiness of God that laid Job in the dust of silence before his Maker, and which made him "abhor himself, and repent in dust and ashes." And the very same effect it will always produce, on all who have the same right perceptions that Job had—And oh! how do these views endear our adorable Mediator, through whom we may approach this pure and spotless Being with acceptance—yea through whom we ourselves may, at last, be delivered from all the pollution, and from every stain of sin, and be raised to the high, and pure, and perfect enjoyment of a holy God. But alas! this is the attribute that unsanctified men never love to think of when they contemplate the Deity—The thought of it immediately stirs up the rebellion of their hearts, because they hate holiness! All their views of God, therefore, when they think that they love him, are essentially defective. They love not the true God, but a being of their own imaginations.

5. From the justice of God, we infer the certain punishment and the tremendous doom, of all his irreconcilable enemies—Now they may break his laws and disregard his threatenings, but the hour is hastening when he will call them to his bar, and justice will take its course and have all its demands—Oh the intolerable thought!

But those who are washed in the Redeemer's blood have nothing to fear, even from the justice of God—All its demands have been satis-

fied by the atonement of their surety, Saviour: and it unites with mercy in demanding the acquittal of all believers. "If we confess our sins he is faithful and *just* to forgive us our sins."

6. Finally—Let the goodness of God fill the hearts of his people with gratitude; especially for the blessings of redemption, of which they have been made the partakers —For the unspeakable benefits which result from their adoption into the family of Christ; for the rich consolations that they derive from this high privilege on earth, and the incorruptible inheritance and glorious crown which it assures to them in heaven.

"And knowest thou not, O man —O impenitent sinner—that the goodness of God leadeth thee to repentance! Consider that every act of sin which thou committest is an act of direct insult and rebellion against the best Being in the universe; against the source of all the good there is in the universe; against thy own first and greatest Benefactor; against the God who is upholding and preserving thee, and crowning thy life with loving kindness and tender mercy, at the very time thou art returning Him evil for good, by rebelling against Him. Where is any sense of duty? Where is any sentiment of gratitude? Where sleeps every worthy principle and feeling of which thy heart is capable, if the goodness of God leadeth thee not to repentance?—if it do not fill thy soul with shame and confusion by showing thee thy baseness; if it do not break thy heart with grief and contrition for thy guilt; if it do not melt thy whole soul into penitential sorrow for all thy vileness; if it do not lead thee to break off thy sins by repentance, and to return unto the Lord that he may have mercy upon thee, and to our God who will abundantly pardon. Amen.

FOR THE CHRISTIAN ADVOCATE.

PLAN FOR EDUCATING MINISTERS.

Mr. Editor,—I was greatly pleased with the enlightened and just remarks with which, in a late number of the Advocate, you close your account of certain respectable *Education Societies*, connected with our Church in the United States. I fully concur with you when you say, that, "Among all the charities which are now preferring their claims to the patronage of the religious publick, none deserve a more liberal support than those which go to the support of Education Societies."—For, although persons who have but limited opportunities of obtaining information on this subject, and persons who occasionally observe weak, unqualified, or imprudent clergymen unemployed—may imagine that there is no very pressing demand for an increase of the number of ministers; they may be assured that they were never more egregiously deceived. If they could hear the frequent, importunate, and heart afflicting calls which are daily made for ministers from remote and destitute settlements; if they could witness the difficulties which almost constantly arise in supplying with Pastors the oldest and most established congregations, when they providentially become vacant;—if they would but cast one attentive and intelligent glance at the millions of nominal Christians in different parts of our land, who attend on no sanctuary, sanctify no sabbath, hear no word of life, and ask for no ministers, because they care for none of these things, but surely need them not the less on this account;—I say, if demurrers to the assertion, that an increase, and a *great* increase of ministers is exceedingly needed, could take one correct view of these facts as they really are, their im-

pressions on this whole subject would be totally altered.

But it may be asked, what can be done? Much is already doing by the church in her various branches; and more and more, I hope, will be accomplished, as Christians awake from their long and deplorable slumbers in relation to this subject. Education Societies, Female Cent Societies, and pious, publick spirited individuals, are directing their benevolence in this channel, and bringing forward numbers to the service of the sanctuary, who would otherwise have devoted their lives to secular labour. But there is one suggestion in reference to this matter, which has often occurred to my mind, and which I will unceremoniously throw out. It may take root, and bring forth a beneficial result to some precious youth, now pining in hopeless indigence, and whose case no one at present considers.

I have known some pious young men, who, when they came to make choice of a profession, greatly preferred the gospel ministry to any other, and would certainly have chosen it, had they not supposed, either that they were destitute of some of those gifts which are considered as indispensable to excellence in the ministerial office; or that their evidence of a call to that office, by the Spirit of God, was not sufficiently clear. On one, or the other, or both of these accounts, they have devoted themselves to other employments, and have prospered in them. I would most respectfully say to every such individual, Has it ever occurred to you, that, although you did not think *yourself* called to serve the church in the ministry of reconciliation, it is still in your power, perhaps, to promote the interests of religion as extensively and as effectually, as if you had devoted yourself to the sacred office? Select some fervently pious, promising young man, who desires to be a minister, but who has not the means of supporting himself in study. Encourage him; bring him forward; allow him from time to time such aid as will enable him to pursue his studies with comfort, until he shall be finally prepared for the pulpit. Do this, and you may be, indirectly, the means of preaching the gospel, for thirty or forty years together, to many thousands of your fellow creatures. Can an amount of funds adequate to such a purpose, possibly be put out to better interest than this?

Again; I have known a few serious, excellent men—chiefly lawyers and physicians, who, after reaching the age of thirty, thirty-five, or forty years, lamented that they had not made choice of the ministry as a profession, in early life. They then saw in the profession an attraction, and an importance which they never saw before—and thought they might have been far more useful in that, than in the employments which they had actually chosen. If I were to fall in with such a man again, I would address him thus: "You lament that you did not become a preacher of the gospel. I am glad to hear you say so. And if you are really in earnest, I can put you in the way, humanly speaking, of repairing the consequences of your lamented choice. It is too late for *you* to change your profession—And it is useless to sit down lamenting over a choice which cannot now be recalled. But the case admits of an excellent remedy. Patronize and train up one who may be an ambassador of Christ in your stead. Perhaps this may be doing more real good to the church, than if you had preached yourself. Look round you. Select with care. Let the union of piety and talent be unquestionable, in the object of your choice. Adopt him as your ecclesiastical son. Educate him for the pulpit, and future generations may have reason to rise up and call you blessed."

MINIMUS.

FOR THE CHRISTIAN ADVOCATE.

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER V.

My dear Timothy—In my last letter I entered on the consideration of those parts of publick worship which are purely devotional, and gave you my thoughts on psalmody. In my present letter, I solicit your attention to that important part of the service of the sanctuary, which consists of *Prayer*.

In calling this an *important* part of the worship of God's house, you, I know, will not think that I have characterized it too highly. Many, you are aware, go farther than this. They contend that prayer is the *most* important part of publick religious worship; and there are large denominations of Christians, who deliberately regard it in this light, and consider the *preaching of the gospel* as a subordinate concern. Others, on the contrary, regard the *sermon*, practically at least, as the *principal* part of publick worship, and treat the prayers which are offered as something of inferior moment—Accordingly, the former of these classes go to church chiefly to *hear prayers*, and the latter to *hear sermons*. I cannot say which of these parties I think in the right, because it is my opinion that both of them are about equally wrong. Certain it is, that the preaching of the gospel always has been, and probably always will be, the principal means of convincing and converting sinners; yet I believe it is no less certain that if the preaching of the gospel were not accompanied with prayer—with prayer that it may become "the power and the wisdom of God unto salvation;" it would probably never avail to the conversion of a single sinner. Publick prayer, moreover, is in itself a duty of great magnitude; a duty in which, as social beings and members of society, both civil and ecclesiastical, we acknowledge in those relations, our dependance on God; give him thanks for his many mercies; confess our many sins and great unworthiness; implore, through the mediation of the Redeemer, the divine pardon; ask the blessings that we need; commit ourselves to the protection and care of Almighty God, and express our hope in his mercy. The direct natural influence of these acts of social worship, to produce and cherish the temper and graces of the Christian is, also, manifestly great. But whether it be *comparatively* greater than that which belongs to the preaching of the gospel, must depend wholly on the appointment and blessing of God; for without his blessing, neither the one nor the other will be effectual; and this blessing we are not to look for, in any other way than that which he has instituted. His institution is, that prayer and preaching should always be connected; and he has not told us which would do most good if they were separated—They ought never to be separated. We may say of all his institutions, what the Saviour has said in regard to the marriage relation—"What God hath joined together let not man put asunder."

You perceive then that my opinion is, that all such comparisons as that which is formed between prayer and preaching in the house of God, are entirely improper, and ought never to be made. Yet we have seen that they are not only made, but have an extensive practical influence. In our church that influence, I am persuaded, is to diminish unduly the importance and efficacy of the devotional parts of publick worship. The origin of this evil may, I suspect, be traced back to the reformation from Popery. In avoiding the superstitious practices of the Papists, in regard to the number, and length, and frequency of their formal prayers, to the almost total neglect of preaching

from the divine word, the Protestant churches generally, were in danger of running to an opposite extreme: and as our church is commonly, and I apprehend justly, believed to have sought to stand at a greater distance than any other, from all the superstitious rites and usages of Popery, it was most likely that she would fall, as I think she has, into the extreme I have mentioned—Not indeed avowedly, not from any thing that appears in her publick standards, not in the views and feelings of her best and most enlightened members, but yet, as to general feeling and practice, *really* and *lamentably*. Our people, *taken in mass*, do not attach as much importance as they ought to the duty of prayer in the house of God—to the duty of attending on it punctually, seasonably, and devoutly; considering it as really and directly connected with their spiritual edification, as the preaching of the word. It is also, I fear, true, that we may here find the cause, at least in part, of the fact which I am about to state; and for the introduction of which with the greater advantage, as well as with a view to bear testimony against a prevalent error, the remarks I have hitherto made in this letter have been offered.

It has long appeared to me a great defect in the training of men for the ministry in our church, that while so much has been made indispensable to fit them to speak to their fellow men, so little has been thought necessary to prepare them to speak to their Maker. Whence has this proceeded, if not—at least in a considerable degree—from the cause to which I have already referred? May we not give something like the following account of this matter? The public sentiment in our church is, that as much excellence is not to be demanded or expected in a clergyman's *prayers*, as in his *preaching*. The language of this sentiment is—the preaching is the *main* thing. If a young man preaches admirably well, we will esteem and applaud him highly, although he prays only *tolerably*, nay, if in this he is sadly deficient. And this popular sentiment has the effect to render both those who have the training of youth for the ministry, and the youth themselves, less solicitous about qualifications for ably conducting the devotional parts of publick worship, than for an able management of the hortatory part—This again, as its natural consequence, reacts on the public sentiment, to fix and prolong its error.

Can we specify other causes than that which is here assigned; causes justifiable in themselves, and sufficient to account for the omission in question—the omission of care and pains to qualify candidates for the gospel ministry to conduct publick prayer, with an ability corresponding to that which they possess and display in preaching the gospel. Here I take it for granted—fully satisfied that in doing so I am borne out by undeniable facts—that a great part of our ministers, the younger ones especially, do actually preach far better than they pray; and that at least one principal reason of this is, that great pains are taken to qualify them to preach, and but little, comparatively, to teach them to pray. The inquiry now is, can any sound and satisfying reason be assigned for this discrimination?

Has it been believed—I ask in the first place—that a truly pious young man, such as every candidate for the gospel ministry is supposed to be, considering that he practises secret prayer, loves the duty, and often joins in social prayer with others, will need no additional instruction, no special information, no particular reading and study, in relation to this subject? or that whatever he may need, he will obtain by his own unaided efforts, inquiry and industry?

This may seem plausible, and I suppose has really had some influence in producing the discrimination we are considering. Yet I am persuaded that all reasoning of this kind is completely fallacious, in regard to the great majority of theological students; and this without for a moment questioning the reality of their piety. The conclusion to which the considerations mentioned have led, is not warranted either by the nature of this subject, nor by the opinions of the best and most pious writers who have treated of it, nor yet by the experience of the most of those who have, without proper direction and assistance, attempted their own improvement; and above all, it is proved to be inconclusive, by the number of young men in the pulpit who preach at least tolerably, but whose prayers are any thing but edifying.

Or does the omission in question proceed from supposing that when we pray we ought always to speak *right from the heart?* To this I fully agree; but I remark that we ought also to do the very same when we preach: and yet we make much preparation for preaching; believing, I suppose, that a man is quite as likely to speak from the heart, when he knows what he is going to say, as when he does not.

Or is instruction, information, and study, relative to the subject of prayer, believed to be superseded by the special divine assistance which may lawfully be expected by him who leads in publick devotion? Here again I observe, that we may as lawfully expect special aid in preaching the gospel as in prayer. Yet we judge, and I think rightly, that much preparation for preaching is not only not superseded by the special assistance we may look for in this sacred employment, but that without preparation and furniture, or till these have in some good measure been acquired, we are chargeable with presumption, if we expect special assistance at all: and exactly the same, I verily believe, is true in regard to publick prayer.

It seems to me that it ought not to be made even the subject of a question, whether what we publickly address to God may lawfully be less correct in thought and expression, than that which we address to our fellow worms. Who will dare to affirm this? We have no such express precept in the whole volume of revelation in reference to what we speak to men, as is given in regard to what we address to our Maker—"Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven and thou upon earth; therefore let thy words be few." It would be easy to add to this precept passages of scripture almost without end, all conspiring to show that prayer of every kind, and especially social prayer, ought not to be a hasty, careless, or crude effusion, but a most considerate as well as sincere expression of our real wants, desires, and feelings.

In secret, indeed, where the party praying has no witness but the God who "trieth the reins and the heart," I readily admit that language and arrangement are of little account. He "heareth the *desires* of the humble." Right and fervent desires are here every thing; and that language is best, which will best cherish these desires, and in some measure satisfy ourselves that we have expressed them. Sighs and groans, or if the case require, the natural manifestations of joy and exultation, or in any case, the most broken and incoherent language, if these or any of them, really proceed from feelings which cannot be uttered, are not to be censured, and should not be too rigorously restrained. But it is far otherwise when we are to be the mouth of others, who are to join with us in prayer—when those in

behalf of whom we speak cannot know what we mean but by what we say; when they will be greatly aided by keeping the parts of prayer in some good measure distinct, and by an orderly arrangement of thought; when language must be used properly and correctly, as to its meaning, to enable them to adopt it as their own; when only those things should be expressed, in which it is reasonable to believe that Christians generally can and ought to join; when probably there are some present who would take occasion from lame and inconsiderate expressions, to harden themselves in a contempt of prayer, or to ridicule our method of performing this duty; and when hesitating and stammering, incorrect language and undue repetition, must necessarily mar the devotion even of the most devout. There is no one who would more unreservedly condemn all merely *artificial prayer* than myself. The expression, artificial prayer, is, indeed, little less than a solecism in language. There is, and can be, no such thing as *prayer*, properly speaking, where the heart is not engaged. Without this, the best language that can be used is worse than formality; it is downright profaneness and solemn mockery. Every thing, therefore, that would hinder or restrain the spirit and grace of prayer is certainly to be studiously avoided; and every thing that will help and cherish these, is to be decisively approved and recommended. The precise inquiry then is—how may the spirit and grace of prayer be most effectually preserved and promoted, while we lead the devotions of others in the publick worship of God? Will the end in view be best promoted by leaving every thing, both as to matter and manner, to be suggested and prompted by the feelings of the moment? I know there are some who would answer affirmatively to this question, and who act accordingly. But I must say that such answer and conduct appear to me extremely erroneous and highly enthusiastick. They are contrary to the entire spirit of the doctrines of our church; as you may see by consulting all the places where prayer is mentioned in our Confession of Faith and Catechisms. But they are as directly opposed as any thing can be, to what is distinctly laid down in our "Directory for Worship," where it is said—"We think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set, or fixed forms of prayer for publick worship; yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the holy scriptures; by reading the best writers on the subject; by meditation; and by a life of communion with God in secret; to endeavour to acquire both the spirit and the gift of prayer.—Not only so, but when he is to enter on particular acts of worship, he should endeavour to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusions."

I have hesitated whether I would say any thing farther on the point before us, after this most pertinent and excellent paragraph, extracted from the authoritative Directory of our church. Yet I incline, on the whole, to make a few additional remarks. I wish to observe to you, that in prayer, as in all other religious duties and exercises, those who place great dependance on strong and sudden impulses, or on assistance to be afforded out of the ordinary course of the divine dispensations, are greatly in danger

both of personal delusion and of dishonouring religion. No person would dread more than myself, to say a word against the reality of divine influence and assistance, in every duty which we ever perform in a manner acceptable to God. I do also firmly believe that the Divine Spirit not only "helpeth our infirmities—and maketh intercession for us with groanings which cannot be uttered," but that both in publick prayer and preaching, he does often, in an extraordinary manner, enlighten, and strengthen, and elevate, and animate the powers of the human soul. But how, and when, is divine assistance and influence bestowed? Not by irresistible impulses; not so that we can, at the time, certainly distinguish them from the natural exercise of the human faculties; not in opposition or contrariety to any truth or word of holy scripture; not when we have been idle, and careless, and remiss; not *ordinarily* when we have not tasked our natural faculties for their best exertions and efforts. But after earnestly looking to God for the favour, we may hope that divine influence and aid will be mixed, if I may speak so, with study, and thought, and inquiry, and diligence—that they will be afforded when we go to private or publick duty with the best preparation we can make; when we are suddenly and yet manifestly called to duties for which we could not prepare; and when we take the written word for our guide, and act in no respect beside or beyond its directions. You perceive then that my opinion, corresponding I think with the import of holy scripture, is, that in prayer, as in other duties, we may hope to "pray with the Spirit," when we have done all that we can, to "pray with the understanding also." Experience, so far as my observation extends, goes to the full confirmation of this opinion. Those who pray in a manner almost or altogether extemporaneous, do not, that I have ever seen, lead publick devotion in the most advantageous manner. If they be men of some talents and improvement, as they sometimes are, they will doubtless do better than those who are not thus gifted. But even in men of this description, there is a very great *inequality* in their performances. If at some times they are very fervent and animated, at others they are extremely dull, and uninteresting, and unedifying. Their praying, in general, bears no proportion to the excellence of their preaching. They dwell unduly on some parts of prayer, and almost entirely neglect other parts. They often hesitate and repeat, in a very unbecoming, and sometimes even an offensive manner. But if we turn to those of this class who have no considerable portion of talent or amplitude of furniture, we shall see them *attempting* to lead publick devotion—for in fact they do not lead it—in a manner which to me is truly shocking. It is frequently necessary to consider what we believe they *intend* to say, before we can join with them at all; for what they really do say is sometimes absurd, and sometimes, if strictly taken, absolutely profane. This, my dear son, is no exaggeration. I speak of what I have witnessed for myself, and witnessed with unfeigned sorrow and regret.

Will you be ready to think, after putting together all that I have now said on the subject of publick prayer, that it is rather in favour of forms of prayer, for the service of the sanctuary? No truly—if such seem to be its first aspect, its real tendency, if I understand myself, is exactly the other way. I have had occasion to speak of what is practically defective and erroneous in our church; and I will indeed admit that a publick form of prayer, if it were always reverently used, would be greatly preferable to that incoherent jargon—it deserves no

better name—which I have mentioned and condemned. On this very ground, you will observe, the advocates of forms of prayer always take their most advantageous stand. The incoherent utterers of devotional addresses, furnish the advocates of forms with the strongest argument that they ever use. I would deprive them of this argument—I will also say, that the very exceptionable manner in which their forms are very frequently read and repeated, is, in my judgment, a full counterbalance to the broken manner in which the service is sometimes performed and attended to by us. But I rejoice to say that we can produce examples, and these not a few, of such a leading of publick devotion—such a pertinence, such an appropriateness, such a fervency, such a copiousness, in free prayer—as no forms ever did or can reach. This has sometimes been confessed even by those whose education and habits had all been in favour of forms; and I find this whole matter so well stated and illustrated by Dr. Watts in his "Guide to Prayer," that I will give it to you in his own words.

"When an unskilful person speaks in prayer with a heaviness and penury of thought, with mean and improper language, with a false and offensive tone of voice, or accompanies his words with awkward motions, what slanders are thrown upon our practice? A whole party of Christians is ridiculed, and the scoffer saith, we are mad. But when a minister or master of a family, with a fluency of devout sentiments and language, offers his petitions and praises to God in the name of all that are present, and observes all the rules of natural decency in his voice and gesture; how much credit is done to our profession hereby, even in the opinion of those who have no kindness for our way of worship? And how effectually doth such a performance confute the pretended necessity of imposing forms? How gloriously doth it triumph over the slanders of the adversary, and force a conviction upon the mind, that there is something divine and heavenly among us?

"I cannot represent this in a better manner than is done by an ingenious author of the last age, who being a courtier in the reigns of the two brothers, *Charles* and *James* the Second, can never lie under the suspicion of being a dissenter; and that is the late Marquis of Halifax. This noble writer in a little book under a borrowed character gives his own sentiments of things. He tells us that, 'he is far from relishing the impertinent wanderings of those, who pour out long prayers upon the congregation, and all from their own stock; a barren soil, which produces weeds instead of flowers; and by this means they expose religion itself, rather than promote men's devotions. On the other side, there may be too great restraint put upon men, whom God and nature have distinguished from their fellow labourers, by blessing them with a happier talent, and by giving them not only good sense, but a powerful utterance too, has enabled them to gush out upon the attentive auditory, with a mighty stream of devout and unaffected eloquence. When a man so qualified, endued with learning too, and above all, adorned with a good life, breaks out into a warm and well delivered prayer before his sermon, it has the appearance of a divine rapture; he raises and leads the hearts of his assembly in another manner than the most composed or best studied form of set words can ever do: And the *pray we's*, who serve up all their sermons with the same garnishing, would look like so many statues, or men of straw in the pulpit, compared with those that speak with such a powerful zeal, that men are

tempted at the moment to believe heaven itself has dictated their words to them.' "

If I need an apology for the length of this letter, I think I may easily find it in the importance of the subject—which indeed must be continued through another letter. The Lord be with you and bless you.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

Maxima pars vatum, pater et juvenes patre digni,
Decipimur specie recti: * * *
In vitium ducit culpæ fuga, si caret arte.
HOR.

Mr. Editor,—Theological controversy, and indeed controversy of any kind, is, on its own account, disagreeable to every pious mind. Still, it need not be sin to us, candidly, conscientiously, and even controversially, to debate on the topicks of revealed truth, and with respect to differences of sentiment which exist in the same family of faith. The distinction between a "Calvinist of the old school" and one of the new, is recognised, I see, in page 129, of your March number. You know that our presbyterian community are in fact divided —technically, I hope, not essentially, not inimically, not *toto cœlo* —on the subject of systematick theology. The difference is not at all so great as the common enemy would misrepresent it, nor even as some sincere brethren have supposed. It is also conscientious on both sides; and therefore piety to our common and glorious Lord, ought to constrain us to mutual forbearance. If ever there was a proper sphere for the exercise of this lovely grace, it exists at present in our church; and I am persuaded that in proportion as the two schools become acquainted with each other, animosity, jealousy, and scorn—those unlovely passions of "the old man," will subside, and be gradually superseded by sensations at once more pleasant and more pure —"And Abram said unto Lot, let there be no strife, I pray thee, between me and thee,—for WE BE BRETHREN." Minor differences in doctrinal religion have always existed in the church of God; have always lamentably constituted a part of the imperfection of the church militant. I am not advocating imperfection of any kind, nor apologizing for it: but, let him that is consciously without it, issue the declaration of war, and hurl the first missile of commenced hostilities. Perfect orthodoxy is the sublime monopoly of the church triumphant. Here we are infantile, puerile, and in our minority; there we "put away childish things" and are invested with intellectual manhood; with knowledge in perfection, and with truth, and holiness, and joy, without alloy or deficiency. "For we know in part, and we prophesy in part—For now we see through a glass, darkly; but then face to face: now I know in part, but then shall I know, even as also I am known."

You will correctly suspect by this time, that I am not one of the "old school," and perhaps demand an avowal of my object in this communication. It is, sir, with unfeigned diffidence, with no pledge of able discussion, and without much desire of victory, that I adventure, more as an inquirer than a disputant, to say something on the other side of the question, now *sub judice*, in your review of Dr. Murdock's sermon. Equal to the importance of the subject of atonement, are its vastness, its central position, and its radiations in the circle of evangelical truth—from which its im-

portance results. The clergy ought deeply to feel *erga Deum patremque luminum*, as they ought prayerfully and habitually to utter, their need of divine illumination and direction on this immensely important article. How momentous it was in the conception of the apostolick hero of our faith, in whom the church at Jerusalem "glorified God," may be inferred not only from all his writings, but briefly from that single sentence in which he presents us with the centre of his creed, the soul of his religion, the glory of his hope, and the sum of his preaching—"*for I determined not to know any thing among you, save Jesus Christ and him crucified.*" I think, reverend and dear sir, you will agree with me in all I can express in favour of its importance "every way, chiefly" to the ministers of Christianity. In view of their peculiar personal and official responsibility, and of the impartial award which the "fire" will make, in testing what alone is incombustible in a professional structure—"for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is"—who is there that needs not at all to question whether he be right, or can think it any more his interest than his duty to be wrong? Our ambition ought not to aim so low as to be "saved, yet so as by fire." We ought sedulously to attempt the rearing of an imperishable edifice of "gold, silver, and precious stones," upon the only "foundation that is laid, which is Jesus Christ"—within, and throughout, and around which, as its harmless investing element, the "fire" might expatiate, only to evince, like that of Nebuchadnezzar, the inconsumable superiority of a fabrick protected by "the form—of the Son of God." What an ordeal awaits our high-prized, vaunted orthodoxy, to record its "glory, honour, and immortality," if genuine—its eternal degradation, if spurious!

As this paper is intended merely as introductory to some others that may follow it, so—if I have ever practically honoured the saying of Solon, Γνωθι σεαυτον—I can assure you, dear sir, that I also intend this as a specimen of the spirit, with which my future communications shall be characterized. In investigating sentiments, in discriminating truth from error, *principles, not persons*, must of course be my motto. Nor, are you to infer from this announcement that a movement as mighty as the expedition of Xerxes is contemplated—Perhaps I shall be contented, and yourself and readers gratified, with an early exit from the scene, as I have entered it abruptly—desirous more to benefit than amuse, and anxious mainly to provoke other and abler actors to the boards, that the spirit and interest of the performance may be sustained, and *both sides* of the argument equally supported and fairly exhibited, to the many spectators that attend the monthly recitals of your excellent publication. I wish for your sake, and more for the cause you "advocate," that the attendance was more crowded and general. Perhaps this object, which we unite in desiring, may be facilitated by a little "new school" influence in a controversial way; yet devoid of the asperity which is so often the bane of professed investigation. *Concordemus differre*, if not too paradoxical to have any meaning, is a sentiment which controversy among Christian brethren, who know their common privileges and obligations, needs not violate and could easily honour. A demonstration of this has been happily furnished, quite recently, in the amicable correspondence and manly interchange of argument between two distinguished and excellent brethren, in whose controversy the common enemy can see nothing

to scandalize him, and their common friends, at least some of them, say the *substantial* difference is merely geographical, i. e. as great as the distance between Princeton and Andover; or, in other words, that if they were locally and colloquially associated for a twelvemonth, they would imperceptibly assimilate into final identity of sentiment! I am not so sanguine with respect to any human perfectibility in this world—anticipating this glorious consummation alone in that eternity where truth will live in the light and perfection of God.

ZETA.

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Editorial Remarks.

When in our number for July last, we published the first part of an essay entitled "Remarks on the Atonement, with special reference to its extent"—remarks, many of which we knew did not exactly accord with the opinions of a large proportion of the clergy of our church, we invited a temperate discussion of this important topick of theology, in the pages of the Christian Advocate; and we promised that those who differed from the author of the essay then in a course of publication, should be heard immediately after him, if such should be their choice. Till the present time, we have looked in vain for any thing that we were authorized to publish in reply. One letter on the subject was sent us; but the writer seemed unwilling that it should be made publick. We have given a ready insertion, therefore, to the foregoing paper; although in doing so we have departed from a rule which we believe is generally adopted by the editors of miscellanies—that when a series of essays is promised, more than the first, or even the second number, must be in hand, before the publication is commenced. But we are pleased with the Christian spirit of this writer; and if it shall continue to be apparent, as he intimates and we confide that it will, we think we shall have no objection to his proceeding, as far probably as his wishes may carry him. We have another security against any thing that we may think improper for us to publish. We stated in the prospectus to our work that "it was intended, and should always be employed, to vindicate and explain in a seasonable, temperate and candid manner, the Presbyterian system, both as to doctrine and church government." In conformity with this avowal, we never have admitted, and we never will admit, into our miscellany, any direct attack on the government, nor any manifest denial of the great doctrines of the Presbyterian church. Call this bigotry, or narrowness, or old school partiality, or illiberality, whatsoever, it is our rule, and by it we shall abide. Nor do we covet any patronage of which an adherence to this rule will deprive us. If we are asked—are you afraid that you could not repel attacks that might be made on your government, or your doctrines? We answer *no*—We feel competent and prepared to defend both, and we have promised to do so, whenever we see them attacked in such a manner as, in our judgment, to require a defence. But the attack shall not be commenced in our own pages. We are not going to present our bosom to a deadly thrust, because we are confident we can parry it. We are not going to administer a dose of poison, because we are sure we have an effectual antidote. Such experiments we confess are not to our liking. We know they are cried up as indications of a noble and liberal spirit, and of confidence in a good cause; but still we will have none of them. We believe that he who gives circulation, especially the first circulation, to falsehood, must himself be criminally indifferent, if not decisively hostile to truth. We believe,

too, that undisturbed safety is better for our readers than even an effectual defence; and that it is not wise to spread the temptation of error before them, under the notion that we can sufficiently warn and guard them against it.

Our friend *Zeta* will therefore see the limits, beyond which, if he should desire to travel, our miscellany cannot be his vehicle—Here we shall stop, however abruptly—*the publick standards of the Presbyterian church* determine our limits. But we frankly declare that we have no apprehension that *Zeta* will attempt, or wish, to go beyond our bounds. He is avowedly a Presbyterian, and we believe a truly conscientious man; and we see not how either he, or any such man, can reconcile it with integrity or any Christian principle, to retain a connexion with a church whose standards he has once solemnly adopted, but now finds that he dislikes its government, or disbelieves and wishes to subvert its doctrines. Neither have we said all this, nor the half of it, merely in reference to our correspondent *Zeta*. But like most other journalists, we have taken what we thought a favourable opportunity to say something that we wanted to say, that our patrons and correspondents might understand us distinctly. We hate all disguise and double dealing; and we desire no support that is grounded on mistake. We think that we have left ourselves range enough for discussion and debate truly liberal; and we shall make it our aim never to exercise a criminal partiality, never to yield to an unchristian temper, and never to violate the laws of Christian candour.

FOR THE CHRISTIAN ADVOCATE.

It is to be regretted that in the unexampled diffusion of religious intelligence which has taken place within a few years, so little is said concerning some of the most important portions of the world. What we receive from Europe is so purely English, that we never obtain more than a sidelong glance at the Continent. This is easily accounted for, when we remember the hostile attitude in which the British government has, until recently, stood with respect to the neighbouring kingdoms. The noise of warfare and battle having ceased, we begin to hear the milder accents of Christian solicitude, and to witness the nobler feats of Christian exertion. It is my intention in this paper to make a few remarks on the present condition of France. And surely, in whatever point of light it is viewed, we could not be summoned to a more worthy theme for contemplation. Melancholy as the survey is, it was not always so. For a hundred years after the reformation, France was one of the garden-spots of the Church—among the fairest portions of Protestant Christendom. The influence of the queen of Navarre, and the apostolical labours of Calvin, Beza, Farrel, Viret and others, early obtained for the reformed doctrines, a most extensive diffusion in that kingdom. The churches had each a plurality of pastors, were Calvinistic in their doctrines and Presbyterian in their form of government. The innumerable vexations to which they were exposed from Popish intolerance, were removed about the close of the 16th century, by the famous edict of Nantes, which was issued by Henry IV. The days which followed were too prosperous either for the welfare of the Huguenots themselves, (for so the French Christians were termed) or for the composed inspection of their Popish countrymen. The siege of Rochelle in 1628, was the first signal for the violation of solemn treaty stipulations; and after a long succession of grievances the finishing blow was given to the hopes of the Protestants by the revocation of the edict in 1685. This violation of every

bond, human and divine, of every obligation of clemency and justice, was effected at the instigation of Richelieu, prime minister of Louis XIV. The day after this nefarious breach of publick faith, an order was issued, requiring all who would not embrace the Romish communion to depart the kingdom instantly. Multitudes, to the amount of about 800,000, gathering up the moveable fragments of their wealth, fled, and carried the arts, morals and choicest population of France into Switzerland, Holland, England, and North America, in which countries they found an asylum from oppression. The Papists were not yet satisfied. The first order was immediately followed by another, forbidding them to quit the country. Many of the refugees were arrested in the highways and seaports. Regiments of soldiers were quartered in their houses to *dragoon* them into the faith. Their churches were shut, their pastors murdered, their females violated, and their houses burned. Many were the families that took refuge in the fastnesses of mountains, but many more were they whose bones lay burnt under the smoking ruins of their dwellings. This is no exaggeration. The report of these transactions, enough we should think to melt the heart of barbarism itself, was received at Rome with the most public demonstrations of joy and thanksgiving. After such thorough extermination, where are we to look for the Protestant Church of France? A remnant of oppressed people only remained, after the fury of the persecution was over. They could say as they met in their place of worship, "Here Abaddie once taught." —"So many years ago Claude, or Daillé, or Pictet, preached here." But alas, those apostolick men were gone! and the residue of their spirit rested not on their successors—The stupor of the shock they had received, continued for more than a century.

Infidelity in the mean time had, with an unobserved hand, been taking away the key-stone which upheld the arch of empire. The storm of the French revolution came—and alike laid prostrate the magnificent Romish Cathedral and the humbler edifice of the Protestant Church. That troubled season passed by—and Bonaparte, with a liberality which reflects the highest honour on his political sagacity, granted the fullest toleration to all religious sects. But the unceasing warlike operations of his reign had generated a military spirit, which exterminated every other passion. The only education was military, and war as a matter of course became the profession of every young man. The tacticks of this world had displaced all relish for the discipline which is necessary for the next.

Upon the restoration of the royal family, all attention to religion had so disappeared even among the Roman Catholicks, that it was judged expedient to send forth a host of missionaries, who should beat up for recruits to the standard of the Pope; but among the majority of the people the priest was despised as a hypocrite, and the missionary as the agent of imposture. After all that has been done, it is no unusual thing to enter a splendid chapel, and find not more than a score of persons attending mass. The Reformed enjoy legal toleration under the Bourbon dynasty; but it is accompanied with many unjust restrictions. No foreigner, for instance, can become a settled pastor in their churches; and none of their preachers are allowed to address more than nineteen persons, unless it is in a church or licensed house. Of a population of about 30 millions, 2 or 3 millions may be ranked among the Protestants, who form 570 congregations. Let a few facts guide us in an estimate of their religious character.

The Lord's day (the strict ob-

servance of which is such an unfailing criterion of prosperous Christianity) is, in scarcely any part of France, or even the whole continent of Europe, kept with what we should term decent respect. Twenty theatres every Sabbath evening throw open their doors to receive the giddy population of Paris, who are accounted very religious if they have attended a single service in the forenoon. In this *Maelstroom* of dissipation, the Protestant as well as the Catholick may be seen circling. A few years since two clergymen quarrelled, a challenge was passed and accepted. They met and fought, neither was killed, and each continues to carry

"Weekly to church his book of wicked prayers,"

without giving any apparent offence to the publick sense of decorum. There is no impropriety in reporting what is sufficiently accredited —that one of the most distinguished ministers of Paris, retains a female with whom he lives on terms too indelicate to be mentioned.

If these data are any indication of a laxity of morals, the appearances of a corruption of doctrine are still more alarming. The creeping pestilence of *Neology* has been moving among the clergy, and like the *Samyel* of the desert, whenever breathed, instant putrefaction takes place through the whole system. By this detestable *Neology* is meant a meagre, heartless, God-denying heterodoxy, which is nothing better than baptized infidelity. Its chief seat is in the German universities, whence it has been gradually extending its influence; and many there are in Switzerland and France, who have drunk in the poison at those fountains. If these things be so, then the Gallican church must be in a deplorable condition. The little leaven which should have leavened the mighty mass about it, has lost its fermenting qualities. Let us not, however, say, like the prophet Elijah, ready to die under the juniper tree—that God has not a remnant left among that people. An animating process of renovation has, we think, commenced. Some of the agents employed, and the pleasing indications of success, are next to be mentioned.—

Among these may be ranked as the first, the Bible Society of Paris, with its forty or fifty auxiliaries, established in the most important cities. It was ascertained that for more than twenty years, not a single edition of the scriptures had been published in France, previous to an impression printed by the British and Foreign Bible Society! Bible societies are now warmly patronised, and when the agent from the Parent institution proceeded to Lyons to establish another there, the concourse of people was so immense that it was found necessary to address them in the open air. Roman Catholicks had objected to the distribution of the Bible in the vernacular tongue, that they were not translated from the authorized vulgate. To remove this objection, versions from the Latin have been made by Professor Van Ess, in Germany, and the Baron de Sacy, in France—men who are themselves papists by profession.

The Missionary Society instituted in the French metropolis, employs Mr. King, a young American, in Palestine; and like all other missionary institutions it has reacted most beneficially on the church at home. A more general attention to the things which God is doing through the earth is excited, and has led to the general observance of the monthly concert of prayer in the southern districts.

Very great exertions have been made to introduce the Lancasterian method of teaching; and schools of mutual instruction, as they are called, are now very numerous.

But it is chiefly by the "foolishness of preaching" that God chooses to accomplish every great moral revolution, and the pulpit

"Must stand acknowledged, while the world shall stand,
"The most important, and effectual guard,
"Support, and ornament of virtue's cause."

A small number of zealous and able ministers of the Gospel are to be found in a few of the most important posts in the country. M. Martin, of Bordeaux, M. Lessignol, of Montpelier, and M. Malan, of Geneva, are not unknown to the Christian publick. The latter gentleman has been excommunicated by his fellow clergymen for his firm and noble defence of orthodoxy—It is a true saying, that the chair of Calvin is now occupied by Servetus. In Germany (to take a lateral excursion (two men have arisen in the bosom of the Roman Catholick church, each of whom well deserves the title of "*Leuconomas redivivus.*" Lindell, by his bold and faithful preaching of the Gospel, drew upon him the odium of the Popish ecclesiastics, who were about to shut him up in a monastery for life. But receiving an invitation from Prince Galitzin to go to St. Petersburg, they dared not detain him. He has since renounced all connexion with the Romish hierarchy.

The other luminary of the German church is Gossner. The unbounded popularity of this man of God attracts vast crowds wherever he preaches. He has been known to address from 25 to 30,000 persons in the open air. His useful zeal could not burn long without enkindling the spirit of persecution. He was thrown into prison and confined for six months, when he was released at the solicitation of the emperor Alexander, who had him transported to the Russian capital. There he is preaching now with a great blessing upon his labours, in a church which will contain 8 or 10,000 persons, but which never admits the one half of those who wish to hear him. In the north of Germany there has been a very general religious excitement of late; and such is the diffusion of enlightened views, that the whole of that portion of central Europe is nearly ready to throw off the yoke of the Pope *en masse.* In Switzerland too, the labours of a Catholick priest, named Boos, have been much blessed. He has published a work on Justification, which contains that very view of this doctrine which Luther pronounced to be the "articulus stantis, vel cadentis ecclesiæ."

But to return: the benevolent enterprise of British Christians, instituted in the year 1818, the CONTINENTAL SOCIETY, whose object was to spread the knowledge of the Gospel in France, by assisting local preachers of an evangelical stamp, and employing agents to traverse the country in all directions, carrying with them the everlasting Gospel. From 12 to 20 of these laborious itinerants have been in this manner constantly occupied. In many instances they have been received with open arms by the settled pastors, to whom they have been useful by directing their minds to clearer views of the truth, and encouraging them in their evangelical diligence. Many a destitute and scattered flock of Jesus Christ, has by them heard the voice of the Great Shepherd, and many and signal have been the cases of conversion under their ministrations. If memory serves, it was by the preaching of one of these evangelists that a very extensive revival took place in one of the cantons of Switzerland, in which 17 ministers were brought to the experimental knowledge of the truth. In the valleys of Piedmont, so sacred to every pious recollection, they have visited the Waldenses, a people who are now about 18,000 in number, and who would hail the coming of Gospel labourers among them with transport. They have also heard of a congregation of 400 shep-

herds on the French side of the Pyrenean mountains, who have had no minister since the revocation of the edict of Nantes, but who still meet together every Sabbath, to read the scriptures and pray.

Connected with the Continental Society is a singular and useful class of men—the *Colporteurs.* These are pious young men who travel through the villages with Bibles and tracts. They visit from house to house, inquiring for those who are destitute of the word of life, have much religious conversation with the inhabitants, and frequently drop a short exhortation to the little companies that cluster around their package of Bibles. They usually call on the Romish curé or curate, and have found many of them who had never seen a New Testament before! a book which in many instances they have purchased with eagerness.

From the preceding statements it is evident that this "great nation," as it has styled itself, is in an interesting and hopeful condition. Never since the reformation have the fields appeared so white for the harvest. What a triumph to the church would it be if France should be Christianized! There is not a country on the globe, which from its location, resources or influence, could be more instrumental in the universal propagation of the Gospel. Frenchmen have in our associations become so much connected with warfare and bloodshed, that we have almost forgotten that they are immortal beings, and as susceptible of a religious influence as any other people. In our endeavours to spread the Gospel through the world, it becomes us not to overlook a nation who are highly civilized, who have their language fixed, and the Bible translated, who are accessible, and many of them desirous to be taught, and who, once evangelized themselves, possess the means of extending the blessing far and wide.

An American, for obvious reasons would, in that country, find a much more direct way to the hearts of the people than an Englishman. Why then does not the American church send her messengers of salvation to them, and thus more effectually repay the debt of gratitude we owe for their timely assistance in our revolutionary struggle, than by despatching a ship of the line to bring the venerable La Fayette to our shores? Is it not time that we had such an institution as the Continental Society of London? The maintenance of missionaries in that country would be as cheap as in any part of the world. We trust there are young men who are willing to go upon so noble an enterprise—who, ready to spend their lives in the propagation of the gospel, would desire no more pleasurable employment than to go forth and scatter the seed of truth wherever there was soil to receive it, within an inclosure, or without one. That singular interest and commotion which the first faithful declaration of the truth produces in a population where it has been long unheard, might be expected in this case, and a generation of Frenchmen might rise up to bless the men who had sought the things which are Jesus Christ's, while so many were seeking the things which were their own. France, which has been fertilized more than almost any other country by the blood of martyrs, and signalized more than any other by awful displays of human depravity and the triumphs of irreligion—France may yet, in a more remarkable manner than any other country, experience the energies of divine grace.

J. S. C.

EXTRACTS

From the Evangelical Magazine for March, 1824.

Dr. Watts possessed a weak though musical voice, and for many years was afflicted with nervous ir-

ritability, (which, by the by, the Doctor took to be Paul's "thorn in the flesh") which unfitted him for a public speaker. On occasion of some publick meeting of Dissenters, the Doctor attempted to speak, but could not be well heard; the famous *Thomas Bradbury* being also present, observing this, cried out, "Brother Watts, shall I speak *for* you?" To this the Doctor, in a vein of good humoured irony, replied, "That would be kind indeed, Brother Bradbury, for you have often spoken *against* me;" which was well known to have been the case.

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Bishop Bagot's Advice to a Young Clergyman.

Read more than you write, and copy more than you compose, for the first five years of your ministry. Let the fathers and the old divines of the last century be your study; make your commonplace-book the treasury of your mind. I do not wish you to employ much of your time in reading modern divinity, as this for the most part consists of new nothings, wire-drawn from old truths. I would rather advise you to dig for the pure ore in the mine, than content yourselves with the current coin of the age. Let the scriptures be your constant, as they will always prove your infallible, test; make them the support of your principles, and they will always be the incontrovertible witness to your orthodoxy. For ever bear in mind you ought not to be preachers only, you must be teachers of your respective flocks; and oratory is to be cultivated rather as an useful auxiliary, than an essential property. I am sorry to say, for the credit of the pulpit and the sincerity of its hearers, that I have more frequently found popular preachers to be unsound divines, than sound divines to be popular preachers. Be faithfulness rather than fame your chief object; to the judicious parts of your congregations this will always be acceptable; and it is too much to sacrifice your sincerity to those who seek amusement rather than instruction from the exercise of your sacred function.

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Theological Gleanings.

As soon as pride is humbled enough, not to enter into controversy with God about the justice of his own declarations, every man confesses himself a guilty sinner, in danger of eternal ruin.—*Venn.*

Ministers are, in general, apt to make too wide a distinction between seekers and believers. A man must have some degree of saving grace and of true faith, before ever he can seek Christ in earnest.—*Madan.*

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ, though with a trembling hand.—*Pike and Hayward.*

Prove your conversion, and you need not doubt of your election.—*Alliene.*

Faith takes God at his word, and depends upon him for the whole of salvation. God is good, and therefore he *will* not,—He is true and faithful, therefore he *cannot*,—deceive me. I believe he speaks as he means, and will do what he says. —*Mr. Ryland, Sen.*

Either exercise your graces, or Satan will exercise your corruptions; as one bucket descends another rises.—*Gurnal.*

Many plead for those opinions and notions upon which they would be loth to venture their souls in a dying hour. I value more the judgment of a dying saint, about justification, than all the wrangling disputes of learned men.—*T. Coles.*

Go to dying beds;—there you will learn the true worth of deliverance from condemnation by the death of Christ. Ask some agonizing friend; he, and he alone can

tell you, what a blessing it is, to have the king of terrors converted into a messenger of peace.—*Hervey.*

A New Idea.

When the Abbe Sicard had brought his deaf and dumb pupil, Massieu, to conceive the idea of the Author of the Universe, he cried, "Let me go to my father and mother, to inform them of this happy news!" The youth concluded that his parents were ignorant of this truth, because he had till then been ignorant of it; he thought that idea as new to all mankind as it was to himself.

The following epitaph on the celebrated Dr. SAMUEL JOHNSON, appears in the late publication of the private Correspondence of the Poet COWPER; and was written by him immediately after the Doctor's death. We have never before seen it. We think it would have past the review of the great critic and moralist himself, could he have examined it, with less censure than he has bestowed on most of the epitaphs of Pope.

It appears that Cowper, and his friend Newton, had feared that Johnson's piety was not more than *formal* till near the time of his death; and that they believed it then became *real* or evangelical. We mention this as explanatory of the words—"And faith at *last*."

EPITAPH ON DR. JOHNSON.

Here Johnson lies—a sage by all allow'd,
Whom to have bred, may well make England proud;
Whose prose was eloquence, by wisdom taught,
The graceful vehicle of virtuous thought;
Whose verse may claim, grave, masculine, and strong,
Superior praise to the mere poet's song;
Who many a noble gift from Heaven possess'd,
And faith at last—alone worth all the rest.
Oh man immortal by a double prize,
On earth by fame, by favour with the skies.

Reviews.

FOR THE CHRISTIAN ADVOCATE.

No. IV.

A REVIEW OF THREE PAMPHLETS, ENTITLED, "AN ABSTRACT OF UNITARIAN BELIEF," "REV. JOHN EMORY'S REPLY," AND "REMARKS ON THE REPLY."

In support of the supreme divinity of Jesus Christ, Mr. E. quotes the following texts: "Phil. vi. 7. "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." 1 Tim. iii. 16. "Great is the mystery of godliness, God manifested in the flesh," Rom. xi. 5. "Of whom according to the flesh Christ came, who is over all, God blessed for ever."

These texts called forth the following remarks.

"We cannot refrain from expressing our astonishment, that Mr. Emory should be so disingenuous, as to adduce certain texts, in support of his opinions, without a single intimation, that learned and pious men of all parties, have allowed very different meanings in the language in which the Apostles wrote, from those which he chooses to attach to them. This appears to us not to be dealing fairly with his readers. And where shall we look for the true meaning of scripture,

except in the very words of the sacred scriptures?"

The Remarker then renders the passages thus, upon the credit of the critics, whose names are attached to each.

"Phil. ii. 7. Who being in the form of God, did not esteem it a prey to be *like* God (Archbishop Newcombe), or did not eagerly grasp at the resemblance of God. 1 Tim. iii. 16. Great is the mystery of godliness, *he* who was manifested in the flesh was justified by the Spirit, &c. (Archbishop Newcombe, margins, Sir Isaac Newton, Dr. Samuel Clarke, and others.) Rom. ix. 5. Of whom as concerning the flesh Christ came, who is over all. God be blessed for ever. (Locke, Dr. Taylor.)"—*Remarks, p.* 12.

After being gravely asked, "where shall we look for the meaning of scripture, except in the very words of the sacred writers," and told that "Unitarians look with suspicion on the decisions of councils, synods and church dignitaries," we cannot but express our astonishment, that instead of finding these texts adduced by Mr. E., explained by a critical appeal to the original, or by sound argument, we are referred to the bare authority of great names! Though we should not expect a perversion of these passages could be supported by any very cogent arguments from the authors, yet we did expect a little more consistency.

It is admitted that 1 Tim. iii. 16, is not deemed by Trinitarians the most potent text that can be adduced in support of their cause. It is found in some manuscripts having ὃς, *who*, instead of θεὸς, *God*. The latter reading is, however, ably vindicated by Travis, Nolan and Hale. As a discussion to prove the integrity of this text, would be too tedious for our review, we must refer the reader to these authors, in whose laborious volumes, it is supposed, every unprejudiced mind will find *a weight* of evidence to convince him of the integrity of our common reading. It, however, fortunately happens, that the other two texts adduced by Mr. E., have the honour of being admitted by even Unitarians themselves as genuine parts of the Bible.

Here, even by the permission of the opposers of our Lord's divinity themselves, we are at liberty to inquire, "What do these texts teach?" And when we consider their dexterity in expunging texts, it seems quite like a favour, to meet them on this ground. But we and they disagree, not only on the question, whether certain texts shall be recognised as scripture, but also, on the principles of exegesis, by which scripture shall be interpreted. This requires of us some remarks on the manner in which the meaning of the two texts before us is to be ascertained.

Whether the texts adduced by the writer of the "Abstract," have, in the former numbers of this review, been shown to defeat rather than subserve his purpose, and the charge of absurdity so liberally thrown on the doctrine of the Trinity, to be but a mere gratuitous assumption, must be left to the discernment and candour of our readers. But if this be decided in the affirmative, then, it is most obvious, that neither reason nor scripture stands opposed to the most literal and natural interpretation of all those passages of sacred scripture, in which this doctrine is supposed by its advocates to be taught.

It is a fundamental principle of all sound interpretation of any writing whatever, that language is to be taken in its most natural and proper signification, except when some reason is known, sufficient to authorize a different construction. To this principle we appeal. Tell us not, that this would lead us to adopt as scriptural, notions gross and absurd. For no opinion should be stigmatized with these epithets, until it is proved to be so; and if

this be done, we have *then* the very reason which demands that a different signification should be given to that passage of sacred writ, which would literally teach such an opinion. But more fully to illustrate our meaning—Did we find God represented, in the Bible, as exercising bodily members—ears, eyes, and hands; and the sun described, as moving through the heavens, and stopping his course; and bread and wine declared to be the body and blood of the Son of God; and no reason offered for taking the passages in which these representations are found in any other than their literal meaning—did we clearly find all this, no man, we say, ought to charge grossness and absurdity upon us, for interpreting the passages literally, until he had proved, that such an interpretation was contrary to some dootrine, indubitably taught in the Bible, or to some demonstration of real science, or to the invincible dictates of common sense. But so soon as he has proved that the scriptures every where, both directly and indirectly, teach us that God is a Spirit; that the apparent motion of the sun in the heavens is effected by the movement of the earth; and that the bread and wine used by our Lord at the Supper, could not be the same as his distinct coexisting body; there is then evidence sufficient to authorize and require us, to depart from a literal interpretation of the texts in which these things are recorded. It is evidence resting upon intuition and demonstration, and this will warrant, in any case, a departure from the literal meaning of the Bible. But without something like this, Unitarians must not be allowed to wrest the words of these texts from their literal signification; and we confidently affirm, that nothing like this can be shown to justify a departure from the strict import of the words. Take them strictly then, and what do they teach? We are not to ask lexicographers and scholiasts, any more than "synods" or "church dignitaries:" we are to believe none of these any farther than they give us evidence that their decisions are true.

"Who being in the form of God thought it not robbery to be equal with God." The editors of the *Unitarian*, alias the "*Improved* Version," render the text after Archbishop Newcombe's margin, "Did not, eagerly, grasp at the resemblance of God." Now the Primate's authority, with that of the Editors to back it, is not much more favourable than that of the learned translators of the English Bible. As *they* and *he* do not fully coincide, we must, with all deference, appeal to some other tribunal. Our first inquiry is, "What is the literal meaning of these words, which we find so differently rendered?" Ηγησατο αρπαγμον, rendered by the Archbishop "*grasp at*," must be examined. Ηγησατο literally signifies, *to lead;* but as the most obvious signification of the word, in its connexion, forbids that it should take this meaning here, it must be referred to some other of its usual significations. Its next most usual sense, and the one nearest its original signification, is *esteem*. Αρπαγμος, from Αρπαζω, *to rob*, properly means *something taken by an act of robbery*, or *something taken, to which the person seizing has no right*. Now it is evident, that to render these words "*eagerly grasp at*," is very far from their literal meaning. Ισα, *for*, ισως, *from*, ισος, *equal*. That this is the original signification, no Greek scholar can deny. The word can never strictly express resemblance, except when by resemblance is meant *equality;* as when we say things are similar, meaning that they are in every respect equal. The words literally rendered, would be—"Who being in the form of God (ηγησατο) *esteemed* not" or "*did* not *esteem* (το ειναι ισα θεω) the being equal with God, (αρπαγμον) a thing

seized upon without right." This rendering will perhaps be objected to, because it will be supposed not to agree with what immediately follows, as it stands connected by the conjunction *but*. The whole ground of this apparent incongruity is the erroneous translation of αλλα. It is often more properly translated *yet* than *but*. If in the present case it be translated *yet*, there is a perfect consistency maintained throughout the passage. "Who being in the form of God, did not esteem it—the being equal with God—a thing seized upon without right, yet made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." This certainly involves no logical inaccuracy. His being in the form of God, is the reason of his justly claiming equality with God, and *yet*,—notwithstanding his just claims to this supreme equality—*yet*, he made himself of no reputation, &c. This translation is preferred,

1. Because the words are all taken in their literal sense. Independently of some preconceived opinion, no man would ever think, that this text could possibly bear such an interpretation as our opponents wish to adopt. We ask by what acknowledged standard of interpretation can ισα be rendered "*like*" or "*resemblance*," and ηγησατο αρπαγμον "*eagerly grasp at?*" It must be admitted on all hands, that this is a wide departure indeed from the common meaning of these words. So much so, that if it be not a translation directly contrary to their authorized use, it wears very much that aspect. Such a license with the words of scripture, sanctions a principle by which we can make the Bible speak *any thing* or *nothing*, just as we please. We may thus, with the greatest convenience, change all its history into fiction; and its prohibitions, not to "commit adultery," "kill," and "steal," into mere rhetorical flourishes.

2. The translation we have offered is preferred, because it agrees with the scope of the whole passage, and the other does not. Upon the supposition that Christ is a mere man, let us try the congruity of the passage. The Apostle exhorts to lowliness of mind, and holds up Christ as a model—"Let the same mind be in you that was in Christ Jesus; who being in the form of God, did not esteem the being equal with God a thing seized upon without right, yet, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Now, if Christ was but a mere man, as the writer of the "Abstract" and the greater part of his Bostonian brethren suppose, what great condescension did he manifest in being made in the likeness of men. Let us express their doctrine in plain language, and try how it agrees with the tenor of the passage. It will run thus: "Made himself of no reputation, and took upon him the form of a servant, and being a mere man, was made in the likeness of other men!!" Great condescension indeed, for one man to be made like other men! If this be the true reading, St. Paul was indeed most unfortunate, in drawing a model of humility. On Dr. Priestley's system, however, we are to expect that Paul will be found occasionally to reason inconclusively. Nothing strange then, if this text should make nonsense! Perhaps we shall find it corrected in the next edition of the Improved Version.

Let us now examine, Rom. ix. 5, "of whom, according to the flesh, Christ came, who is over all, God blessed for ever." This it seems must be rendered, upon the authority of Locke and Taylor, "Of whom, as concerning the flesh, Christ came, who is *over all*. God be blessed for ever." Most unfortunately, after all this rectification, the text still ascribes to Christ the unequivocal prerogative of Jehovah. It de-

scribes him as being high and lifted up, supremely *over all.* Paul needs more correction than this before he becomes Unitarian. Really Paul seems a little stubborn. If Christ be *over all*, he is *God*, whether we are willing to call him so or not. The text, therefore, as it stands, teaches the doctrine for which we contend, and the pointing of "God be blessed for ever," in a little detached sentence, might be passed over in silence, could θεος ευλογητος, with any thing like tolerable decency, be rendered, "God be blessed." In all cases in the New Testament, and in the Septuagint, where ευλογητος is employed to express a doxology, it comes *before*, and not *after*, the noun; as in Luke, i. 68. Ευλογητος Κυριος ὁ θεος. "Blessed be the Lord God," &c. 2 Cor. i. 3. Ευλογητος ὁ θεος. "Blessed be God." Also, Eph. i. 3. 1 Pet. i. 3. And the same order is observed in expressing an execration, Gal. iii. "Cursed is every one," &c. The Greek Επικαταρατος πας ὁς. The same order also in the 13th verse. "Cursed is every one that hangeth on a tree." (See some learned and judicious remarks on this text, in Stuart's letters to Channing.) Besides, this is introducing a doxology where no such thing appears to be required. And whilst a doxology is, in this place, utterly inconsistent with the whole connexion of the passage, a description of Christ's character is just the very thing called for by the whole spirit of the connexion. When the apostle begins a description of Christ, how incongruous does it appear, that he should so suddenly break off into a doxology!

For these reasons we reject this translation, the great authority of Mr. Locke* and Dr. Taylor notwithstanding. We have not as yet so much confidence in the discriminating powers of *others* more than in our *own*, as to believe on *mere* authority. Even Dr. Taylor's own certainty that his interpretation was right, was not so great as to prevent him from endeavouring to seek relief by a conjectural emendation of the text so as to read ων ὁ, instead of ὁ ων. And though this conjecture has the support of other names, such as Crellius, Slichtingius and Whitby, still it is but conjecture, and must pass for mere grains in the critic's balance.

Pressed, no doubt, with the emergency of the occasion, the editors of the Improved version, without throwing off any of the difficulties of Taylor and Locke, have burdened themselves with others no less embarrassing.

Perceiving, no doubt, that while ὁ ων is left relating to χριστος, and connected with επι παντων, the divinity of Christ would still be taught, and that they would thus labour under all the inconvenient incongruities of this forced doxology, without a single advantage, they determined at all hazards so to cut up the text, by their pointing, as to remove from it the divinity of Christ, whatever might become of the laws of the Greek language. They "*improve*" the doxology thus, "God who is over all." But the misfortune of this improvement is, that with the hand of violence it tears asunder what language, by her strongest laws, has bound together —the antecedent and the relative: and also, most unkindly, puts the poor little orphaned article, at the head of a sentence, as a relative, not to an *antecedent*, but to a *subsequent*, and makes θεος ευλογητος the same as ευλογητος ὁ θεος; and subjects the whole to a want of connexion with the general scope of the text. Thus it appears that though they have a translation better adapted to Unitarian principles than that of Taylor and Locke, yet it is one embarrassed with accumulated difficulties. The objections grounded on the collocation of ευλογητος, and

* Locke offers not a syllable of reason for the support of this translation. He gives it without note or comment.

the impropriety of changing the text into a doxology, are common to both translations, and have already been considered. The additional objections to the Improved version are—separating ὁ from its proper antecedent—placing it where it cannot stand as a relative—and, supplying εστω where the laws of the Greek language require nothing to be supplied.—*ὁ is separated from its proper antecedent.* This is evident from a comparison of this text with others of similar construction. This text,

Christ according to the flesh
Rom. ix. 5. Ὁ χριστος, το κατα σαρκα *came*, who is God over all.
ὁ ων επι παντων θεος ευλογητος, &c.

Our Father
Matt. vi. 9. Πατερ ἡμων who art in heaven.
ὁ (ων) εν τοις ουρανοις, &c.

But Saul
Acts, xiii. 9. Σαυλος, δε who is also Paul.
ὁ (ων) και Παυλος, &c.

Now it is obvious, that ὁ (*who*) with ὁ χριστος, in the former, is as nearly connected as with Πατερ (Father) and Σαυλος (Saul), in the latter examples. Why then should the Improved version separate ὁ in the one case and not in the others?

The Improved version places ὁ where it cannot stand as a relative. Greek usage, as well as English, requires that the relative, in sentences of this kind, should follow the noun to which it relates; but here, the order is completely reversed. The order in which the Greek stands is this, Who is over all, let God be blessed forever, &c. Now no one would suppose that this is just the same as, "Let God, who is over all, be blessed." In the former case, as the English reader would look *back* for some antecedent to *who*, so the Greek scholar would look *back* with equal expectation for an antecedent to ὁ. When ὁ is used as a relative, it takes for εστι the participle ων, expressed or understood. Hence in Acts, xiii. 9. Σαυλος δε ὁ (ων) και Παυλος, ων is understood with the article as in 2 Cor. xi. 31, it is expressed so that the literal rendering of Σαυλος δε ὁ (ων) και Παυλος is this, "Then Saul who" is (ὁ ων) "also Paul," &c. Now as the construction in both cases is similar, we may with as much propriety in this text, separate ὁ from Σαυλος, and say, "Paul who is," as in the other passage, "God who is,"&c.

Εστω, *in the Improved version is supplied, where, by Greek usage, it ought to be excluded.*

It has just been remarked, that the article, when a relative, takes ων instead of εστι. We have this exemplified in Rev. i. 8. ὁ ων και ὁ ην, "who *is*, and who was," &c. Then, ὁ ων επι παντων θεος, is properly rendered, as in our English Testament, "Who *is* God over all," because, the substantive verb is followed with a different name, for the same thing that precedes it as a nominative. Words should be supplied only when the acknowledged laws of construction require it. Here it must be admitted, even by Unitarians themselves, that with good Greek construction, a proposition is plainly expressed without any supplement. But if we may supply words where neither sense nor construction requires it, where shall we stop? Let us see to what licentiousness this principle can conduct us. Suppose I wish to disprove the doctrine that death is the reward of sin. When opposed with the text, "Death is the wages of sin," just let me supply the little word *not*, (μη) and I can refute you by proving, that "Death is" (*not*) "the wages of sin." Such a license is *making*, rather than *translating* and *explaining* Scripture.

But the truth is, Unitarians do not consider themselves bound by the language of Scripture, as has before been shown from the writings of Priestley, and as will be further evident from the following quotation from the pen of Mr. Belsham.

"The Scriptures contain a faithful and credible account of the Christian doctrine, which is the true word of God, but they are not themselves the word of God, nor do they ever assume that title; and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they were written under a plenary inspiration, to which they make no pretensions, and as such expressions expose Christianity unnecessarily to the cavils of unbelievers"—*Extracted from Belsham's Creed.* (See a tract entitled "American Unitarianism.")

Full well this agrees with Dr. Priestley's opinions of the non-inspiration of the Apostles and Evangelists, as writers, and of the inconclusive reasonings of Paul. This open confession of the Unitarian chief will serve admirably to correct the mistake of Paul when he says, "*All Scripture is given by inspiration of God.*" The Scriptures, themselves, are not the word of God, but they merely contain his word; that is, all that is contained in the Bible is not the word of God, but only some parts of it. If this be true, we need a monitor at our elbow in reading the Bible, to tell us when we read God's word, and when the mistakes of the Evangelists, and the inconclusive reasonings of Paul. Verily, we need another revelation to find what the word of God is. With this confession of the Unitarian's faith before us, we may take it for granted that he denies that such texts as teach the divinity of Christ, and the personality of the Holy Spirit, are any part of the word of God. No wonder then that he can fearlessly distort and carve these texts, which he believes to be but the words of men.

In translating the passage in question, the Improved version is inconsistent with itself. In 2 Cor. xi. 31. ὁ ων ευλογητος, is rendered "Who is blessed," instead of "Let him be blessed who is," &c. although with the exception of the intervening member of the sentence the connexion in both cases is the same.

Rom. ix. 5.

Ὁ ων (επι παντων θεος) ευλογητος.

2 Cor. xi. 31.

Ὁ ων ——————— ευλογητος.

Besides the construction of the text, another argument on the side of orthodoxy is, the antithesis implied by κατα σαρκα, which, by the Unitarian rendering, is lost, and the passage left insipid. If Christ came of the Israelites according to the flesh, the question very naturally occurs, "Of whom did he come *not* according to the flesh?" In the third verse of this chapter, how insipid would Paul appear in speaking of his brethren and kindred according to the flesh, if he had none who were brethren and kindred not according to the flesh! Is Paul to be esteemed a driveller, as well as an inconclusive reasoner!

TRINITARIAN.

PRIVATE CORRESPONDENCE OF WILLIAM COWPER, ESQ. WITH SEVERAL OF HIS MOST INTIMATE FRIENDS. *Now first published from the Originals in the possession of his Kinsman, John Johnson, LL.D., Rector of Yaxham with Welborne in Norfolk. First American edition. Philadelphia*, 1824. 8*vo. pp.* 407.

The lives and writings of Johnson and Cowper have probably been more generally read in this country than those of any other English authors of literary eminence. Yet two men have seldom lived, whose characters, peculiarities, manners and habits of life, were more dissimilar, except in the important particulars, that both entertained a sincere faith in the truths of revelation, and employed their distinguished talents to cultivate virtue and piety in union with elegant literature. To this circum-

stance chiefly, we doubt not, they are indebted for their popularity among us, as well as in the island of their nativity: for we think it cannot reasonably be questioned, that the greater part of those of our reading public, who possess taste and cultivation, are of a religious character.

It is not our intention, and it is wholly unnecessary, to enter into a formal review of the volume of Cowper's private correspondence, which now lies before us. His piety, his benevolence, his simplicity, his genius, his pathos, his facetiousness, his melancholy, and indeed almost every incident in his personal or literary history, are well known to our readers. The peculiar character and excellence of his epistolary writings we have all felt and admired, in those letters collected and published long ago by his friend Hayley. All therefore that we propose to do at present is to extract a few passages from the interesting volume just published.

As Cowper's gloom and depression of mind have often been charged on his religion—perhaps from the fact that Hayley, in *his* Life, has not been sufficiently *full* on this subject, we commence our extracts with a passage from the Editor's preface, referring to his correspondence with the Rev. Mr. Newton.

"In this volume (observes the compiler) there are many letters addressed to Mr. Newton, with two or three to Mr. Bull, on the subject of religion; which, though not of general application, but confined to its aspect on the mind of the writer, were decidedly worthy of Mr. Hayley's insertion; and the more so, indeed, on that very account; his concern, as biographer, being rather with the individual than the community. But these, out of tenderness to the feelings of the reader, I am persuaded, and for the gloominess they attach to the writer's mind, he has utterly excluded. In doing this, however, amiable and considerate as his caution must appear, the gloominess which he has taken from the mind of Cowper, has the effect of involving his character in obscurity. People read "the Letters" with "the Task" in their recollection, (and vice versâ,) and are perplexed. They look for the Cowper of each, in the other, and find him not. The correspondency is destroyed. Hence the character of Cowper is undetermined; mystery hangs over it; and the opinions formed of him are as various as the minds of the inquirers. That I am not singular in deducing these consequences from the suppression of the gloomy, but, in many instances, strikingly pious passages, restored in the present volume, I am warranted to assert, on the authority of a highly esteemed friend, a man justly valued for his attainments in theological knowledge, and extensively acquainted with the state of religious opinions.* In alluding to these suppressed letters, he emphatically says, "Cowper will never be clearly and satisfactorily understood without them, and they should be permitted to exist, for the demonstration of the case. I know the importance of it, from numerous conversations I have had, both in Scotland and in England, on this most interesting subject. Persons of truly religious principles, as well as those of little or no religion at all, have greatly erred in their estimate of this great and good man."

The first letter we shall extract is to the Rev. J. Newton. The names of the persons introduced into it, will of themselves render it interesting to most of our readers. It affords also, a good example of that diversity of thought, alternately serious and playful, with which most of these letters abound.

My Dear Friend,—You wish you could employ your time to better purpose, yet are never idle. In all that you say or do; whether you are alone, or pay visits, or receive them; whether you think or write, or walk or sit still; the state of your mind is such as discovers even to yourself, in spite of all its wanderings, that there is a principle at bottom whose determined tendency is towards the best things. I do not at all doubt the truth of what you say, when you complain of that crowd of trifling thoughts that pesters you without ceasing; but then you always have a serious thought standing at the door of your imagination, like a justice of peace with the riot-act in his hand, ready to read it, and disperse the mob. Here lies the difference between you and me. My thoughts are clad in a sober livery, for the most part as grave as that of a bishop's servant. They turn too upon spiritual subjects, but the tallest fellow and the loudest amongst them all,

* The Rev. Legh Richmond.

is he who is continually crying out with a loud voice, *Actum est de te, periisti.* You wish for more attention, I for less. Dissipation itself would be welcome to me, so it were not a vicious one; but however earnestly invited, it is coy, and keeps at a distance. Yet with all this distressing gloom upon my mind, I experience, as you do, the slipperiness of the present hour, and the rapidity with which time escapes me. Every thing around us, and every thing that befalls us, constitutes a variety, which, whether agreeable or otherwise, has still a thievish propensity, and steals from us days, months, and years, with such unparalleled address, that even while we say they are here, they are gone. From infancy to manhood is rather a tedious period, chiefly, I suppose, because at that time we act under the control of others, and are not suffered to have a will of our own. But thence downward into the vale of years, is such a declivity, that we have just an opportunity to reflect upon the steepness of it, and then find ourselves at the bottom.

Here is a new scene opening, which, whether it perform what it promises or not, will add fresh plumes to the wings of time; at least while it continues to be a subject of contemplation. If the project take effect, a thousand varieties will attend the change it will make in our situation at Olney. If not, it will serve, however, to speculate and converse upon, and steal away many hours, by engaging our attention, before it be entirely dropped. Lady Austen, very desirous of retirement, especially of a retirement near her sister, an admirer of Mr. Scott as a preacher, and of your two humble servants now in the green-house, as the most agreeable creatures in the world, is at present determined to settle here. That part of our great building which is at present occupied by Dick Coleman, his wife, child, and a thousand rats, is the corner of the world she chooses, above all others, as the place of her future residence. Next spring twelvemonth she begins to repair and beautify, and the following winter (by which time the lease of her house in town will determine) she intends to take possession. I am highly pleased with the plan, upon Mrs. Unwin's account, who, since Mrs. Newton's departure, is destitute of all female connexion, and has not, in any emergency, a woman to speak to. Mrs. Scott is indeed in the neighbourhood, and an excellent person, but always engaged by a close attention to her family, and no more than ourselves a lover of visiting. But these things are all at present in the clouds. Two years must intervene, and in two years not only this project, but all the projects in Europe may be disconcerted.

Cocoa-nut naught,
Fish too dear,
None must be bought
For us that are here.

No lobster on earth,
That ever I saw,
To me would be worth
Sixpence a claw.

So, dear Madam, wait
Till fish can be got
At a reas'nable rate,
Whether lobster or not;

Till the French and the Dutch
Have quitted the seas,
And then send as much
And as oft as you please.

Yours, my dear Sir,
W. C.

We think the following, to Mrs. Newton, a good specimen of the peculiarity of Cowper's humour.

Dear Madam,—When I write to Mr. Newton, he answers me by letter; when I write to you, you answer me in fish. I return you many thanks for the mackerel and lobster. They assured me in terms as intelligible as pen and ink could have spoken, that you still remember *Orchard-side;* and though they never spoke in their lives, and it was still less to be expected from them that they should speak, being dead, they gave us an assurance of your affection that corresponds exactly with that which Mr. Newton expresses towards us in all his letters.—For my own part, I never in my life began a letter more at a venture than the present. It is possible that I may finish it, but perhaps more than probable that I shall not. I have had several indifferent nights, and the wind is easterly; two circumstances so unfavourable to me in all my occupations, but especially that of writing, that it was with the greatest difficulty I could even bring myself to attempt it.

You have never yet perhaps been made acquainted with the unfortunate Tom F—'s misadventure. He and his wife returning from Hanslope fair, were coming down Weston-lane; to wit, themselves, their horse, and their great wooden panniers, at ten o'clock at night. The horse having a lively imagination, and very weak nerves, fancied he either saw or heard something, but has never been able to say what. A sudden fright will impart activity, and a momentary vigour, even to lameness itself. Accordingly, he started, and sprang from the middle of the road to the side of it, with such surprising alacrity, that he dismounted the gingerbread baker, and his gingerbread wife, in a moment.

Not contented with this effort, nor thinking himself yet out of danger, he proceeded as fast as he could to a full gallop, rushed against the gate at the bottom of the lane, and opened it for himself, without perceiving that there was any gate there. Still he galloped, and with a velocity and momentum continually increasing, till he arrived in Olney. I had been in bed about ten minutes, when I heard the most uncommon and unaccountable noise that can be imagined. It was, in fact, occasioned by the clattering of tin pattypans and a Dutch-oven against the sides of the panniers. Much gingerbread was picked up in the street, and Mr. Lucy's windows were broken all to pieces. Had this been all, it would have been a comedy, but we learned the next morning, that the poor woman's collar-bone was broken, and she has hardly been able to resume her occupation since.

What is added on the other side, if I could have persuaded myself to write sooner, would have reached you sooner; 'tis about ten days old. * * * * *

*The Doves.**

The male Dove was smoking a pipe, and the female Dove was sewing, while she delivered herself as above. This little circumstance may lead you perhaps to guess what pair I had in my eye.

Yours, dear Madam,

W. C.

The next extracts from letters to his most intimate friend, to whom he was accustomed to lay open his whole soul, are of a more serious cast.

My dear Friend,—Were my letters composed of materials worthy of your acceptance, they should be longer. There is a subject upon which they who know themselves interested in it are never weary of writing. That subject is not within my reach; and there are few others that do not soon fatigue me. Upon these, however, I might possibly be more diffuse, could I forget that I am writing to *you*, to whom I think it just as improper and absurd to send a sheet full of trifles, as it would be to allow myself that liberty, were I writing to one of the four evangelists. But since you measure *me* with so much exactness, give me leave to requite you in your own way. *Your* manuscript, indeed, is close, and I do not reckon *mine* very lax. You make no margin, it is true; if you did, you would have need of their Lilliputian art, who can enclose the creed within the circle of a shilling; for, upon the nicest comparison, I find your paper an inch smaller every way than mine. Were my writing, therefore, as compact as yours, my letters *with* a margin would be as long as yours without one. Let this consideration, added to that of their futility, prevail with you to think them, if not long, yet long enough.

* * * * * *

My dear Friend,—My device was intended to represent not my own heart, but the heart of a Christian, mourning and yet rejoicing, pierced with thorns, yet wreathed about with roses. I have the thorn without the rose. My briar is a wintry one, the flowers are withered, but the thorn remains. My days are spent in vanity, and it is impossible for me to spend them otherwise. No man upon earth is more sensible of the unprofitableness of a life like mine, than I am, or groans more heavily under the burden; but this too is vanity, because it is in vain; my groans will not bring the remedy, because there is no remedy for me. The time when I seem to be most rationally employed, is when I am reading. My studies, however, are very much confined, and of little use, because I have no books but what I borrow, and nobody will lend me a memory. My own is almost worn out. I read the Biographia and the Review. If all the readers of the former had memories like mine, the compilers of that work would in vain have laboured to rescue the great names of past ages from oblivion, for what I read to-day, I forget to-morrow. A by-stander might say, This is rather an advantage, the book is always new;—but I beg the by-stander's pardon; I can recollect though I cannot remember, and with the book in my hand I recognise those passages which, without the book, I should never have thought of more. The Review pleases me most, because, if the contents escape me, I regret them less, being a very supercilious reader of most modern writers. Either I dislike the subject, or the manner of treating it; the style is affected, or the matter is disgusting. * * * * * * * * * I see —— (though he was a learned man, and sometimes wrote like a wise one,) labouring under invincible prejudices against the truth and its professors; heterodox in his opinion upon some religious subjects, and reasoning most weakly in support of them. How has he toiled to prove that the perdition of the wicked is not eternal, that there may be repentance in hell, and that the devils may be saved at last: thus establishing, as far as in him lies, the belief of a purgatory, and approaching nearer to the church of Rome than ever any Methodist did, though papalizing is the crime with which he charges all of that denomination. When I think of him, I think too of

* Vide Cowper's Poems, vol. i.

some who shall say hereafter, "Have we not prophesied in thy name, and in thy name done many wondrous works? Then shall he say unto them, Depart from me, for I never knew you." But perhaps he might be enlightened in his last moments, and saved in the very article of dissolution. It is much to be wished, and indeed hoped, that he was. Such a man reprobated in the great day, would be the most melancholy spectacle of all that shall stand at the left hand hereafter. But I do not think that *many*, or indeed *any* will be found there, who in their lives were sober, virtuous, and sincere, truly pious in the use of their little light, and though ignorant of God, in comparison of some others, yet sufficiently informed to know that He is to be feared, loved, and trusted. An operation is often performed within the curtains of a dying bed, in behalf of such men, that the nurse and the doctor (I mean the doctor and the nurse) have no suspicion of. The soul makes but one step out of darkness into light, and makes that step without a witness. My brother's case has made me very charitable in my opinion about the future state of such men.

We wait with anxiety to be informed what news you receive from Scotland. Present our love, if you please, to Miss Cunningham. I saw in the Gentleman's Magazine for last month, an account of a physician who has discovered a new method of treating consumptive cases, which has succeeded wonderfully in the trial. He finds the seat of the distemper in the stomach, and cures it principally by emetics. The old method of encountering the disorder has proved so unequal to the task, that I should be much inclined to any new practice that came well recommended. He is spoken of as a sensible and judicious man, but his name I have forgot.

Yours, my dear Friend,

W. C.

From the great variety of interesting materials which lie before us, we hardly know what next to select. The following letter to the same inestimable correspondent, contains, however, so much that relates to the religious character of the writer, that it must not be omitted. It was written just before he was sinking into one of his seasons of gloom.

My dear Friend,—Within this hour arrived three sets of your new publication,* for which we sincerely thank you. We have breakfasted since they came, and consequently, as you may suppose, have neither of us had yet an opportunity to make ourselves acquainted with the contents. I shall be happy (and when I say that, I mean to be understood in the fullest and most emphatical sense of the word) if my frame of mind shall be such as may permit me to study them. But Adam's approach to the tree of life, after he had sinned, was not more effectually prohibited by the flaming sword that turned every way, than mine to its great Antetype has been now almost these thirteen years, a short interval of three or four days, which passed about this time twelvemonth, alone excepted. For what reason it is that I am thus long excluded, if I am ever again to be admitted, is known to God only. I can say but this: that if he is still my Father, this paternal severity has, toward me, been such as that I have reason to account it unexampled. For though others have suffered desertion, yet few, I believe, for so long a time, and perhaps none a desertion accompanied with such experiences. But they have this belonging to them: that as they are not fit for recital, being made up merely of infernal ingredients, so neither are they susceptible of it; for I know no language in which they could be expressed. They are as truly things which it is not possible for man to utter, as those were which Paul heard and saw in the third heaven. If the ladder of Christian experience reaches, as I suppose it does, to the very presence of God, it has nevertheless its foot in the abyss. And if Paul stood, as no doubt he did, in that experience of his to which I have just alluded, on the topmost round of it, I have been standing, and still stand on the lowest, in this thirteenth year that has passed since I descended. In such a situation of mind, encompassed by the midnight of absolute despair, and a thousand times filled with unspeakable horror, I first commenced an author. Distress drove me to it; and the impossibility of subsisting without some employment, still recommends it. I am not, indeed, so perfectly hopeless as I was; but I am equally in need of an occupation, being often as much, and sometimes even more, worried than ever. I cannot amuse myself, as I once could, with carpenters' or with gardeners' tools, or with squirrels and guinea-pigs. At that time I was a child. But since it has pleased God, whatever else he withholds, to restore to me a man's mind, I have put away childish things. Thus far, therefore, it is plain that I have not chosen or prescribed to myself my own way, but have been providentially led to it: per-

* Messiah.

haps I might say, with equal propriety, compelled and scourged into it: for certainly, could I have made my choice, or were I permitted to make it even now, those hours which I spend in poetry I would spend with God. But it is evidently his will that I should spend them as I do, because every other way of employing them he himself continues to make impossible. If, in the course of such an occupation, or by inevitable consequence of it, either my former connexions are revived, or new ones occur, these things are as much a part of the dispensation as the leading points of it themselves; the effect, as much as the cause. If his purposes in thus directing me are gracious, he will take care to prove them such in the issue; and, in the mean time, will preserve me (for he is able to do that in one condition of life as in another) from all mistakes in conduct that might prove pernicious to myself, or give reasonable offence to others. I can say it as truly as it was ever spoken,—Here I am: let him do with me as seemeth him good.

At present, however, I have no connexions, at which either you, I trust, or any who love me and wish me well, have occasion to conceive alarm. Much kindness indeed I have experienced at the hands of several, some of them near relations, others not related to me at all; but I do not know that there is among them a single person from whom I am likely to catch contamination. I can say of them all, with more truth than Jacob uttered when he called kid venison, "The Lord thy God brought them unto me." I could shew you among them two men, whose lives, though they have but little of what we call evangelical light, are ornaments to a Christian country; men who fear God more than some who even profess to love him. But I will not particularize farther on such a subject. Be they what they may, our situations are so distant, and we are likely to meet so seldom, that were they, as they are not, persons even of exceptionable manners, their manners would have little to do with me. We correspond, at present, only on the subject of what passed at Troy three thousand years ago; and they are matters that, if they can do no good, will at least hurt nobody.

Your friendship for me, and the proof that I see of it in your friendly concern for my welfare on this occasion, demanded that I should be explicit. Assure yourself that I love and honour you, as upon all accounts, so especially for the interest that you take, and have ever taken in my welfare, most sincerely. I wish you all happiness in your new abode, all possible success in your ministry, and much fruit of your newly-published labours; and am, with Mrs. Unwin's love to yourself and Mrs. Newton,

Most affectionately yours,
My dear Friend,
W. C.

Our limits will not admit of much more quotation. We must however, in order to give a fair specimen of the volume, transcribe parts of one or two, of a different cast from the above. Our first is to his friend, Joseph Hill, Esq.

Nov. 11, 1782.

My Dear Friend—Your shocking scrawl, as you term it, was, however, a very welcome one. The character, indeed, has not quite the neatness and beauty of an engraving; but if it cost me some pains to decipher it, they were well rewarded by the minute information it conveyed. I am glad your health is such, that you have nothing more to complain of than may be expected on the down-hill side of life. If mine is better than yours, it is to be attributed, I suppose, principally, to the constant enjoyment of country air and retirement; the most perfect regularity in matters of eating, drinking and sleeping; and a happy emancipation from every thing that wears the face of business. I lead the life I always wished for, and, the single circumstance of dependence excepted, (which, between ourselves, is very contrary to my predominant humour and disposition,) have no want left broad enough for another wish to stand upon.

You may not, perhaps, live to see your trees attain to the dignity of timber—I nevertheless, approve of your planting, and the disinterested spirit that prompts you to it. Few people plant, when they are young; a thousand other less profitable amusements divert their attention; and most people, when the date of youth is once expired, think it too late to begin. I can tell you, however, for your comfort and encouragement, that when a grove, which Major Cowper had planted, was of eighteen years' growth, it was no small ornament to his grounds, and afforded as complete a shade as could be desired. Were I as old as your mother, in whose longevity I rejoice, and the more, because I consider it as, in some sort, a pledge and assurance of yours, and should come to the possession of land worth planting, I would begin to-morrow, and even without previously insisting upon a bond from Providence that I should live five years longer.

We close with another letter to the same person, dated March 14, 1782.

My Dear Friend—As servant-maids, and such sort of folks, account a letter good for nothing, unless it begins with—This comes hoping you are well, as I am at this present: so I should be chargeable with a great omission, were I not to make frequent use of the following grateful exordium—Many thanks for a fine cod and oysters. Your bounty never arrived more seasonably. I had just been observing, that among other deplorable effects of the war, the scarcity of fish which it occasioned, was severely felt at Olney: but your plentiful supply immediately reconciled me, though not to the war, yet to my small share in the calamities it produces.

I hope my bookseller has paid due attention to the order I gave him to furnish you with my books. The composition of those pieces afforded me an agreeable amusement at intervals, for about a twelvemonth; and I should be glad to devote the leisure hours of another twelvemonth to the same occupation; at least, if my lucubrations should meet with a favourable acceptance. But I cannot write when I would; and whether I shall find readers, is a problem not yet decided. So the Muse and I are parted for the present.

I sent Lord Thurlow a volume, and the following letter with it, which I communicate because you will undoubtedly have some curiosity to see it.*

Yours, W. C.

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Since the foregoing article was prepared, we have received the Eclectic Review for March.—We find in it a very able review of this volume of Cowper's letters. It contains, in particular, the most satisfactory confutation we have ever seen of the groundless notion that the peculiarities of Cowper's religious creed were the cause, or the fuel, of that dreadful mental malady, under which this interesting man so long and so grievously suffered. Nor is it sparing in the severity of its strictures on Hayley, for his contributing to throw an air of mystery over this whole subject, and thereby to mislead his readers; when the publication of some of the letters contained in this volume, and which were in Hayley's possession, would have gone far to clear up the whole. As we believe that our readers generally, will not soon think that they have had enough of Cowper, we intend to find a place in our next number for some extracts from this review.

* For the letter to Lord Thurlow, see Cowper's Letters, vol. i. page 192.

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AN EXHIBITION OF UNITARIANISM, WITH SCRIPTURAL EXTRACTS.—TRACT NO. I. *Greenfield, Massachusetts; printed by A. Phelps,* 1824.

We have just perused a pamphlet of 35 pages under the foregoing title. Its design appears to be, to give a clear and concise view of the doctrines which are embraced by Unitarians, in comparison with what the Bible says of those doctrines. To do this in the most natural and unexceptionable way, short extracts are taken from the most distinguished Unitarian authors both in Europe and America, and these extracts accompanied with appropriate and pertinent passages of scripture, without remark or comment. Such a method seems to be peculiarly fitted to benefit the great mass of the community, who are very imperfectly informed upon this subject, and who have too little leisure or patience to make a thorough investigation. This tract will, we think, receive an extensive circulation. From the consideration of its value and probable usefulness at the present time, when "error is stalking abroad in our land," and from a desire to contribute to make it more extensively known, we insert this notice, and shall only add a single extract from the first and second pages of the pamphlet, as a specimen of the manner in which the writer treats his subject.

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SECTION I.

INSPIRATION AND AUTHORITY OF THE SCRIPTURES.

European Unitarian Writers.

"The writers of the books of scripture were men, and therefore

fallible."—*Priestley's Letters to a Philos. Unbeliev. Part. 2. Preface.*

"Like all other historians they were liable to mistakes with respect to things of small moment, because they did not give sufficient attention to them."—*Same work. Pref.*

"I think I have often shown that the apostle Paul often reasons inconclusively; and therefore that he wrote, as any other person of his turn of mind, and thinking, and in his situation would have written, without any particular inspiration," —*Priestley's Hist. Corrup. Christianity, vol. 2. p. 370.*

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.—1 Cor. ii. 12, 13.

"The scriptures were written *without any particular inspiration* by men who wrote according to the best of their knowledge, and who from their circumstances could not be mistaken with respect to the greater facts of which they were proper witnesses; but (like other men subject to prejudice) might be liable to adopt a hasty and ill grounded opinion concerning things which did not fall within the compass of their own knowledge."—*Priestley's Hist. Early Opinions, vol. iv. p. 4, 5.*

All scripture is given by inspiration of God. 2 Tim. iii. 16.

"The scriptures contain a very faithful and credible account of the Christian doctrine which is the true word of God; BUT THEY ARE NOT THEMSELVES THE WORD OF GOD, nor do they ever assume that title: and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they are written under a plenary inspiration, *to which they make no pretensions.*" —*Belsham's Rev. of Wilberforce, &c. Letter I.*

The word of God is quick and powerful. Heb. iv. 12.

Not handling the word of God deceitfully. 2 Cor. iv. 2.

When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God.—1 Thess. ii. 13.

"The Evangelical histories contain gross and irreconcilable contradictions."—*Evanson's Dissonance, p. 1.*

Literary and Philosophical Intelligence, etc.

Proposals are issued by A. Finley, Philadelphia, for publishing by subscription, at $1.50 in boards, or $2.00 bound, Grotius on the Truth of the Christian Religion; with notes &c. by Mr. Le Clerc. Translated by John Clark, D.D. Dean of Sarum, from the *fourteenth* English edition.—He will also shortly publish, Astronomical Recreations, or Sketches of the Relative Position and Mythological History of the Constellations—with numerous plates. A work of this kind will, we think, be very acceptable to our colleges and academies.

We are glad to find that Mr. William W. Woodward of this city is about to publish a portable edition of Scott's Family Bible.—It is to be printed in six small volumes, and at such a price as renders it accessible to those who may be unable to purchase the octavo or quarto form of this valuable work. We cordially wish this enterprising publisher success in his useful undertaking.

The first number of a newspaper, printed in modern Greek, has just arrived in England. The types were sent from that country by the Greek committee.

Painted Carpets, bearing a strong resemblance to the richest Brussels carpets, are now manufactured in Boston.

Wood Screws.—It is with pleasure we mention, that the wood screw manufactory of Messrs. Phillips & Co. is now in complete operation at Phillipsburg in Centre county, Penn. and in all probability will be able to supply almost the whole United States with that useful article, with which we have hitherto been supplied from Eng-

land. This is the only manufactory of the kind in the Union. A specimen of those screws has been handed us, and we hesitate not to say they are superior to those imported, and we are informed will be sold cheaper.—*Western Press.*

Street Paving.—The plan of paving, suggested by Mr. M'Adams, of London, by taking up the pavement and converting the streets into a broken stone road, and which was published in a former number of the Christian Advocate, is, we understand, about to be adopted in Boston. We hope soon to see a trial of it made in our own city.

Fine Arts.—An American gentleman in England, has presented the Boston Atheneum with a half length likeness of the late venerable *President West*, of the Royal Academy, painted by our young countryman *Leslie*, from an original portrait by Sir Thomas Lawrence.

Comparative View.—The total number of deaths in the city of New York within the last year was 3444—Philadelphia 4600—Baltimore 2108—Charleston 314.

The following are the numbers in the respective cities of persons who died within the year, having attained the age of 50 and upwards.

	N. York.	Philada.	Baltim.	Charleston
50 to 60	232	312	131	61
60 to 70	135	214	82	65
70 to 80	109	137	52	29
80 to 90	49	76	28	27
90 to 100	14	24	6	5
100 to 110	2	3	1	1
110 to 120	0	1	0	0
	541	767	300	188

Within the last year the Boards of Health of the following cities have announced the number of deaths from *drunkenness* as follows:—

New York	43
Philadelphia	34
Baltimore	25
Charleston	14—116

Susquehanna Navigation. In the course of the last week, an immense quantity of lumber, flour, wheat, whiskey, stone coal, &c. passed down the Susquehanna. The trade of this river is every year increasing, and in a degree exceeding the belief of any one who has not witnessed it.

The coal mines of the north and west branches are becoming very important to the inhabitants down the river. Where timber is becoming scarce, the one supplies its place as fuel, the other is used by blacksmiths instead of charcoal. And these articles, as they have become more necessary, are furnished at less than one-half of their former prices.—*Harrisburg Chronicle.*

Southern Motion of the Stars.—The long discussion concerning the Southern motion of the Stars, has at length been brought to a conclusion, and Astronomers have in general agreed to refer it to a partial, instead of a general application of the tables of refraction. Dr. Forster has, we understand, proposed to the Meteorological Society of London to exert themselves to obtain *tables of refraction*, for different observatories, instead of universal tables, which improvement will rectify many errors, as it is requisite to have different corrective tables for each place of observation; moreover, according to him, the same tables will not do for all stars; it is found difficult to apply the same tables, for instance, to *Antares* and *Aldebaran*, which will suffice for *Sinus*, or *Procyon*.—This is an important thing, and ought to be universally known.

Ledyard.—We understand, that a gentleman in this country is collecting materials for a life of Ledyard, which may be expected at no distant period to come before the public. Of the man, who rambled in his boyhood among the Indians on our frontiers; who was the first to descend the Connecticut river in a canoe, and in one which was constructed with his own hands, and managed in its voyage by himself alone; who studied law and divinity; who enlisted as a soldier at Gibraltar; who went round the world with Cook; projected the first trading voyage to the North West Coast; was intimate with Robert Morris in Philadelphia, with Paul Jones in Paris, with Sir Joseph Banks in London, and Professor Pallas in Petersburg; who was the friend and correspondent of Jefferson and La Fayette; who was one season in New York, the next in Spain and France, the next in Siberia, and the next under the pyramids of Egypt; who was the first to open the field of African discovery, on which, during the last thirty-six years, so many have entered with enthusiasm and love of adventure, which nothing could damp but the sacrifice of life itself; and who, in his own language, 'trampled half the globe under his feet,'—of such a man, no doubt many particulars may be related, which will be interesting to his countrymen, and which, at the same time they illustrate the character and do justice to the memory of a remarkable individual, will prove what wonders may be wrought by a union of enterprise, perseverance, and resolution, in the same mind.

The Hampshire Telegraph of Saturday says, Sir Humphrey Davy, the President of the Royal Society, and Sir Robert Seppings, Surveyor of the Navy, returned to town this morning, having been engaged three days at the dock yard, in directing experiments made on the bottoms of the

Samarang, 28, and Manly gun brigs, which were taken into dock for the purpose; likewise on four boats, coppered under their direction, with a view to ascertain, upon a large scale, the effect of the galvanic principle which Sir Humphrey proposes to apply in a particular manner, for protecting the copper sheathing on ship's bottoms from corrosion. The principle, we understand, is to render the whole copper on a ship's bottom *electro negative*, by the application of a certain quantity of zinc or iron in close contact with the ship's copper, at any part of her bottom under water, which zinc or iron only will suffer the oxidation or corrosion, preserving the copper entire.

Religious Intelligence.

SANDWICH ISLANDS.

Within the month past a short letter, and part of a journal, has been received by the Editor from Betsey Stockton, a coloured young woman, one of the missionaries to these islands, who is particularly attached to the family of the Rev. Mr. Stewart—Extracts from the letter and journal are subjoined. It appears that previous and more particular communications, which have not yet been received in this country, had been made relative to the mission, after the arrival of the last reinforcement. The journal from which the following extracts are given, was begun immediately after the writer left the house of the Editor, and has been regularly continued ever since. It is only from the former part of this journal, after the commencement of the voyage, that the subjoined selections have been made—To us they appear interesting and instructive; especially when we consider that the writer is a young woman of African descent, who was never sent to school a day in her life, but acquired all her knowledge by a careful attention to the instruction which she received in a private family, and by her own efforts after she obtained her freedom at the age of twenty; her present age is about twenty-five. A missionary life at sea has not been so often and so particularly described as that on land.

Lahaina, Maui (*Mowee*), *June* 15, 1823.

Dear Sir—After a pleasant voyage of five months, we arrived in safety at these islands, on the 27th of April last. We anchored off Honoruru on the island of Ohui (Wahaoo); but did not leave the ship till the 10th of May, owing to the state of Mrs. Stewart's health, who had been *confined* two weeks before we arrived. I am very much attached to both Mr. and Mrs. Stewart; they treat me with the greatest kindness.

"A missionary's life is very laborious, but pleasant. Do, sir, pray for me. Were you on missionary ground, you would know *how* to pray for us. I wish it were in my power to give you an account of some of the trials to which we are called. But at present I cannot. Captain Gardiner, of the *Dawn*, is waiting at the door, and will sail in a few hours. You will please to excuse my sending so small a part of my journal. It is all I have copied. I am ashamed of it; but I know you will view its faults with the eye of charity. I have a few things for Mr. J——, but cannot send them at present. Remember me to all the dear family. Eighteen thousand miles have not separated my heart from you. I dream of you all very often; and though I cannot say that I wish to return, yet the thought of never seeing you again sometimes almost overcomes me.

The natives are a very pleasant people. But indeed they are much dirtier than I expected to find them. They eat baked dogs, raw fish * * * * The houses are so small that they have to creep in at the door. What is considered a *large* house, is about the size of our old root-house. The house we occupy, however, is larger * * * *.

Two weeks after we arrived at the islands, we were sent to this place, which is considered the best part of the whole. The productions are melons, bananas, sweet potatoes, &c. I have time to write no more. The ship has not come to anchor, and will leave us in a few minutes. Ask Mr. J—— to tell my mother that I am well and happy.—Please to write to me as often as you can. If you knew with what anxiety I look for a letter, you

would pity me. Mr. Stewart wrote to you a few days since * * * *.

I am still, with a grateful heart,
Yours,
BETSEY STOOKTON.

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JOURNAL.

Ship Thames, at Sea.

Nov. 20, 1822.—Here begins the history of things known only to those who have bid the American shores a long adieu. We were employed in arranging our births, clothes, &c. all day; and as the weather was calm, we were enabled to go on without much difficulty.

21. The weather became stormy, and the sea-sickness commenced.

22. It blew very hard in the day, and in the night increased to a gale; sea-sickness increased with it. I was myself very sick.

23. Saturday morning at daybreak shipped a sea. The water rushed into the cabin. I saw it with very little fear; and felt inclined to say, The Lord reigneth, let us all rejoice. I was so weak that I was almost unable to help myself. At 10 o'clock I went on deck: the scene that presented itself was, to me, the most sublime I ever witnessed. How, thought I, can "those who go down to the sea in ships" deny the existence of God. The day was spent in self-examination. This, if ever, is the time to try my motives in leaving my native land. I found myself at times unwilling to perish so near my friends; but soon became composed, and resigned to whatever should be the will of my Heavenly Father. I believed that my motives were pure: and a calm and heavenly peace soon took possession of my breast. Oh that it were always with me as it is this day!

24. Sabbath. The weather still squally, and our family still in bad health. We had no publick service to-day. My soul longed for the courts of the Lord; but my heart was still rejoicing in the strength of my God.

25. The ocean has become much smoother than it has been for some time. Our family are recovering very fast; nothing particular has occurred to-day.

26. The weather is delightful, and we feel much better. The ladies wanted a pudding for dinner. Two or three volunteered their services and a pudding was made. I, for my part, felt no inclination either to make or eat it. I stayed with Mrs. S. In the midst of their business the man on the mast called out, *A sail ho!* We were all elate for a few minutes. If we had seen a friend who had been absent for a long time we could not have hailed him with more delight. We bore for the ship, and soon discovered her to be the *Penn* of *Philadelphia*. Preparations were made for speaking her. The sea was too rough to permit us to send letters. She came near enough to hail us, but we could only say *All's well* after being at sea a week.

December 1. Sabbath. My soul longed again for the house of the Lord; I endeavoured to find him present with me; and soon indeed found that he was near to all that call on him. I enjoyed the day although we were prevented from having worship until afternoon—owing to the roughness of the weather and the unsettled state of the ship.

2. Employed in making arrangements in the cabin; the day fair and the ship running at the rate of six miles an hour. The weather is much warmer than I have felt it since I left home. In the evening we had the monthly concert of prayer.

3. We are almost settled and things are in good order. The bell rings at daylight, and we have prayers at sunrise. Mrs. Stewart is getting much better.

4. Nothing particular has occurred today; we are still on our course direct for Cape de Verd.

5. The weather is good, and all of us are in good health and spirits. The captain and officers attend our meeting, and the sailors appear to treat the missionaries with respect.

23. The weather delightful; and the crew all engaged in making oil of two black fish killed yesterday. This is fine amusement for the missionaries. We have had corn parched in the oil; and doughnuts fried in it. Some of the company liked it very much. I could not prevail on myself to eat it. I tasted the flesh and liver of the fish, which were very good. The flesh is very much like beef, and the liver like a hog's.

24. At 11 o'clock we had a heavy gale. It did no damage to the rigging. I was amused very much during the gale by one of the landsmen, as they call them; who was ordered to *slack the weather bowling*, but not understanding the phrase he *let it go*. Such accidents in a squall cause no small noise, and make our captain lift up his voice like a trumpet. Some of our family like a gale very much. I have not got quite to *that* yet: however, I can view it with very little emotion in the daytime. In the night I sometimes feel unpleasantly. My bed hangs so near the cabin windows, that I have a full view of the water: and during a gale the waves appear as if they were coming directly into the cabin.

25. Christmas. How unlike the last! But the day was pleasant, and I enjoyed myself very much; yet could not forbear thinking of my native land. We expected

to have made St. Jago; but the wind not favouring us, we were obliged to put about for Cape Horn, without landing. This was something of a trial, as it disappointed all our expectations of communication with our friends.—Saw a large flock of flying fish. They rise from the water a little distance, when pursued by larger fish, and sometimes fly on board. They have a delicious flavour, and are equal to any fresh water fish I ever tasted.

30. Sabbath. Had prayer meeting in the morning, and preaching in the afternoon at 4 o'clock. Mr. Stewart preached from 1 Cor. i. 23. I enjoyed the Sabbath very much, and thought I felt something of the love of God in my heart. But still I felt as if I was declining in the spiritual life. I attend a little to the study of the Bible, and find it pleasant. Yet I find a void within my breast that is painful. The scenes which constantly present themselves to my view are new and interesting; and I find they have a tendency to draw my mind from Him who is, or ought to be, my only joy. With the poor publican I will say, "God be merciful to me a sinner." At six in the evening, we caught two sharks, and saw a number of dolphins. The flesh of the shark is very good when young.

31. I was much interested in witnessing the harpooning of a large shark. It was taken at the stern of the ship, about 6 yards from the cabin window, from which I had a clear view of it. It was struck by two harpoons at the same time. The fish (if we may call it one, for it has very little the appearance of a fish) was so angry that he endeavoured to bite the men after he was on deck. His jaw bone was taken out and preserved by one of the missionaries. We see a great number of them, and take them frequently. I have not been able to preserve any curiosities for Mr. J—. If I were to return I could amuse him a long time, with telling the simple facts that I have witnessed, and the things I have seen: and at the close of the month and year I will mention a few. The colour of the water near land, is of a greenish hue; a little farther out it is of a bluish tint; and in the middle of the ocean it is of a dark blue, and very clear. I never saw a more beautiful green than the colour of the water off Cape Blanco, where we were nearly driven by an unfavourable wind. From this we steered S. W. by S. between the African coast, and the *Cape De Verd* islands; and then directed our course S. S. W. to the coast of Brazil. If it were in my power I would like to describe the Phosphorescence of the sea. But to do this would require the pen of a Milton: and he, I think, would fail, were he to attempt it. I never saw any display of Fire-works that equalled it for beauty. As far as we could see the ocean, in the wake of the ship, it appeared one sheet of fire, and exhibited figures of which you can form no idea. We have bathed during this month frequently, and find the water very refreshing. Yesterday, at 8 in the morning, the thermometer stood at 80°. The missionaries all went in to bathe, with their pantaloons: Mr. B. wore his shirt also, and dived three times from the ship; the last time he staid too long in the water, so that the strength of his arms was exhausted, and he was not able to get into the ship alone. Mr. Lane, the second mate, dived from the bowsprit, with a rope, and tied it round him. At the same time another was thrown from the side of the vessel. We felt alarmed for a few moments, but there was no real danger. Had he even fainted, the number of swimmers was so great that they could have kept him up until a boat was lowered. I must finish this year by saying with the Psalmist, "When I consider the works of thy hands, Lord what is man that thou art mindful of him!"

Jan. 4, 1823. Crossed the line. In the evening, old *Neptune* visited us, a little before we came to his *garden*, as he called it. His appearance was the most ludicrous thing I ever saw in my life. He announced his coming by blowing a large trumpet. The sailors were most of them new hands; and the poor fellows were all put down in the forecastle, and afterwards brought up, one at a time, before his majesty, with their eyes covered, to answer to a number of questions respecting their lives, business, &c. and why they had come to sea. He told the mission family, that as there were so many ladies on board, he had thought it expedient to bring his wife with him; and that she was as clever an old lady as ever was in the world. He introduced her to the family; but said he thought it not best for her to shake hands with them, as she had been handling so many of her dirty boys. Nor did he think it proper to *shave* any one farther aft, among the ladies. But he would like *something else* Accordingly they sent him some Spirits and Cakes, and he and his lady withdrew, telling us that we might cross his *garden* at all times. The manner in which they shave is very disgusting.

5. Sabbath. Pleasant and clear in the morning; a little squally in the afternoon. Had our usual worship. The day was solemn; Mr. Bishop preached for us: but "in vain I sought Him whom my soul loveth." I felt very much inclined to despair, and feared that I had indulged the hope of the hypocrite. Shall I after all

become a castaway! Forbid it, O Lord! nor suffer me to injure the cause I have espoused.

6. Nothing new to-day. All going on in good order. I find my mind still dark; and do not feel quite happy. Yet for the sake of those around me I endeavour to appear cheerful. I am becoming more and more attached to Mr. and Mrs. S—, and trust that God will make me a comfort to them.

8. Going very rapidly, at the rate of nine and a half miles an hour. The weather very pleasant. We have not suffered so much with the heat since we came near the line, as we did some time ago. The air is more like that on land than we have felt it for three weeks past. Saw a large tortoise, but could not take it, without delaying the ship too long. We regretted the loss very much. Fresh meat would be very acceptable to us; we have had none since Christmas. Pork and beef are our standing dishes. Our table makes a curious appearance. It is spread over with *frames;* every plate, dish, and cup, is fastened; and even thus we cannot get a meal, at times, without holding with one hand, while helping ourselves to eat with the other. We have very little conversation at the table: all of us get through as soon as we can. There are eleven persons at each table: at the first, the captain and one of the mates, with nine of the missionaries. At the second, two mates, three of the missionaries, the four natives and myself. The provisions of both tables are alike. In the division of the missionary stores I always have my share, so that I have indeed a double portion of the good things of this life; for Mr. and Mrs. S. give me always a share with them. The last apple and orange were cut in three pieces, and divided between us. The impression that such little things make on my mind will not easily be erased. O that I were worthy of such favours, but I fear I am not.

(*To be continued.*)

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As we were about to send the foregoing extracts to the press, we received two letters from the Rev. Mr. Stewart. They were written, it appears, at the distance of five months from each other, and sent in different directions, so as to divide between them a circumnavigation of the globe; and yet they both came to us by the same post. The one under date of October 22d, 1823, contains the latest intelligence of the Sandwich Islands mission that has yet been published. We give large extracts from both. We have lately seen an article in the publick papers, which states that the king and queen of the Sandwich islands had arrived at Rio Janeiro, on their way first to England, and then to the United States. The correctness of this statement we have since seen confirmed by a private letter. We should hope that if their majesties should live to return, they will be more desirous, and better qualified than ever, to favour and promote the civilizing and christianizing of their people.

Mission House at Honoruru,
Port of Oahu, Sandwich Islands,
May 24th, 1823.

Respected and beloved Sir—I have time merely, before the sailing of the *Arab,* which carries letters for America to Canton, to inform you of our safe arrival at this place, on the morning of the 27th of April, after a most prosperous and pleasant voyage. Betsey and myself have both kept regular journals, copies of which we design, according to our engagement, to transmit to you; and shall send them by the next ship that sails from this port for America, which will be in about six weeks: we could not possibly prepare them in time for the *Arab.*

We are all in excellent health. Betsey says she never felt better, looks remarkably well, and is very happy in her situation. Sometimes during the voyage she felt a little lonesome, being without any bosom friend, which all the rest of the family had. But since the 11*th April,* she has felt nothing of the kind. Mrs. Stewart then committed to her care an infant son, who seems to have filled the vacuum in B.'s heart, and beguiles her already of the moments which before left an opening for thoughts of sadness. I am happy to say that Mrs. S. enjoys the most perfect health: and is greatly pleased with her situation in these distant isles, and in the prospect of usefulness to this people.

It is not determined where we shall be permanently established, but probably at *Lahaina,* on the island of Maui: (Mowee.) If not there, either at Kouruah or Ohido, on the island of Hawaii, (incorrectly Owyhee.) The Mission is in prosperous circumstances, and the hopes of its supporters here were never brighter. Truly the fields are already ripe for the harvest, and we may add, "The harvest is great, but

the *labourers are few.*" We have been received with open arms by the government and people, and twice the number of missionaries would have been joyfully hailed. But I must leave all for a future communication.

Join us in our praises, and still remember us in your prayers, and believe me truly yours,

CHAS. SAML. STEWART.

—

Mission House at Honoruru,
Port of Oahu, Sandwich Islands,
October 22d, 1823.

My venerable and beloved Friend,—I take my pen hastily to inform you, that by the present opportunity of sending to America, by the ship Staunton, of New Bedford, I transmit my private journal of our voyage and arrival at these islands. A journal of the last six months, may be expected to follow it, in the course of a month or six weeks. I would send it now, but it is at *my* station at *Lahaina* on the island of *Maui*.

I sent a letter to you by the brig Arab, captain Meek, via Canton, in May last; but think it probable, that this will reach America first. Betsey also wrote at that time, and has since, by the Dawn, captain Gardiner, of New York, and by the Hero, captain Starbuck, of Nantucket. There is no want of opportunities of sending. There are thirty ships and two brigs now at this port: four or five of which are bound directly home. My haste, at present, does not arise from the immediate departure of the Staunton, but from the expectation of embarking myself for Maui. I have been absent almost a month, and have become extremely anxious to return. No opportunity has offered for some days, but the king this morning hastened off in a small yacht, and left orders for the barge (the celebrated Cleopatra) and Waverley, to follow to Lahaina: they are now preparing to get under weigh, and I must secure a passage.

The prosperity of the mission is uninterrupted, and its prospects most encouraging. The journal from this station and Lahaina, by the next ship, will give many interesting particulars: and one or two separate documents are preparing for the press, which I think will be received with much satisfaction by the public in general. Our hearts do not faint, though we are buried in corruption. We have, almost daily reason to believe that the time is not very far distant, when this ignorant and degraded nation will "*rise and shine.*"

We feel that we are in a heathen land —a land of moral and spiritual death;— we feel that many sorrows, and many afflictions must be ours, however great our encouragement—however happy our success: and that we shall often be compelled to sigh, from the midst of these parched regions, for the shadow of some rock in which to repose from the toils and the heat of the open field. This rock, I trust, we have, and may ever find, the Rock of Ages—Abraham's God and Israel's friend; and the God and friend of all his covenant people.

Mrs. Stewart and son, and Betsey, were well when I last heard from them. B.'s health is generally good. She is kind and faithful, and will be greatly useful. We are very comfortably located at one of the most beautiful and important spots on the islands. Mr. Richards and myself have an island with 20,000 inhabitants committed to our spiritual care—a solemn—a most responsible charge! But I must close my present communication—Affectionate remembrance to all the members of your own family, and to all friends. May every blessing and perfect peace rest on your head, my venerable and beloved friend; and may we meet in heaven, to part no more for ever.

CHAS. SAML. STEWART.

P. S. I have broken open my letter to inform you of the first Christian marriage among the chiefs of this nation. The king's mother died about a month since, and was buried in the Christian mode instead of their former heathen abominations; and her husband, on Sunday last, was married, according to the Christian institution of marriage, to *one* wife, and to have her *only*. As both persons are the particular patrons of the station at Lahaina, it would please me to have the death and marriage both published in the Christian Advocate; and if you please, in some of the papers of the city.

DEATH.—"Died at Lahaina, on Maui, one of the Sandwich islands, Sept. 16th, 1823, *Ke-o-pu-o-là-ni*, mother of the present king *Rihoriho*, aged 45 years. She was the particular patroness of the Missionary station at Lahaina, under the direction of the Rev. Messrs. Richards and Stewart; was a hopeful convert to the Christian faith, and received the ordinance of baptism before her death."

MARRIAGE.—"Married, in the Missionary Chapel, at *Lahaina*, *Maui*, one of the Sandwich islands, by the Rev. Mr. Richards, October 19th, 1823, *Hoa-pòri*, a chief of high rank, to *Ka-la-ku-a*, (*Ka-ni-o*) one of the queens of the late king *Ta-me-a-me-a*, and mother of the present favourite queen *Ka-me-ha-ma-ru.*——*Ka-nio*, until late, was the most common name of *Kalakua*. The chiefs have as many names as a Spanish grandee has titles.

DEMERARA.

In our last number we published from the London Missionary Chronicle, an article, by which it appeared that the court martial which had tried the missionary, the Rev. Mr. Smith, had been discharged; and that their sentence had been sent by the Governor to England, for confirmation or reversal. We did not then know what the sentence was, but anticipated that it was something serious—It was *death*, with a recommendation to pardon by the court. Within a month, the publick papers have announced that Mr. Smith had died in prison, while waiting to receive the pardon which it was understood had been granted by the king in council. We have, within a few days, received the Evangelical Magazine for March, in the Missionary Chronicle of which the whole story of Mr. Smith is given in detail, except his death—given officially by the London Missionary Society. If our space would admit, we should gladly give this article without any abbreviation. But this is utterly impracticable—It extends through twelve 8vo. pages of closely printed letter press. The most ample information was possessed by the Directors of this Society in making up their statement. They had before them letters from Mr. and Mrs. Smith; a copy of the charges against Mr. Smith, which they obtained from Earl Bathurst, secretary of state for the colonial department; a private letter from the Rev. Mr. Austin, chaplain of the colony, a clergyman of the established church, and who was one of a committee of inquiry into the whole conduct of Mr. Smith—And in addition to all, Mr. Elliot, the colleague of Mr. Smith, had arrived in England, to give verbally every information or detail that could be desired. On this full view of the case, the Directors have given their statement to the publick; and a more dignified, temperate, and Christian representation of an iniquitous and cruel transaction, we have never read. After stating their objections to the manner in which the court martial conducted the trial of Mr. Smith, they say—

"The Directors having stated these points of serious objection (and more might easily be found) to the proceedings on the trial, conclude that the members of the Society, and the candid beyond its circle, will approve of their declaring that they retain the conviction formerly expressed, of the moral and legal innocence of their missionary, Smith; that they do not withdraw from him their confidence; and that they are "not ashamed of his bonds." They regard him as an unmerited sufferer, in the diligent and faithful, and it may be added, useful discharge of his duties as a missionary; and they earnestly wish the divine forgiveness may be extended to those who have been instrumental in causing his sufferings.

"That these opinions are not the result of their own prepossessions, or of partial information, they have the best evidence in sentiments expressed upon the character of Mr. Smith, by one whose knowledge and integrity cannot be called into doubt—the Rev. Chaplain of the colony—He bore honourable testimony on behalf of Mr. S. on his trial, and has in a private letter expressed a decided opinion as to the usefulness of Mr. Smith's instructions. An extract from this letter will be found quoted in a Resolution of the Directors on a subsequent page."

The extract here referred to is as follows.

"I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an all-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of the gospel of peace which he has been proclaiming—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it,) seeking his."

It appears that the trial was conducted throughout in the most partial and cruel manner; and that the whole evidence on which Mr. Smith was condemned was that of slaves; who by the laws of the colony are not permitted to give evidence in cases of property exceeding the value of 40 shillings; and in no case where the life or character of a white man is concerned: And every slave that testified against Mr. Smith was pardoned. Yet even their testimony, if fairly estimated, would by no means have established his guilt. The Christian Observer, conducted, it will be recollected, exclusively by members of the established church, has not been able to restrain its indignation at this transaction half as much as the Directors of the London Missionary Society have done, who are chiefly Dissenters. The Christian Observer for February says—

"It is now in our power to show, and we hope to do it fully in our next number, that even the insurrections, which have alarmed the timid and irresolute among us, have either had no existence, and been actually fabricated to serve a purpose; or, like that in Demerara, have been the result of cruelty and oppression, of immoderate labour, of severity of treatment, of religious persecution, and of a most wanton disregard of the feelings of

the slaves. Smith, the missionary, has been pardoned by the government;—pardoned, not because his guilt was unproved, but because his innocence was clear as the noon-day. He has indeed been a most deeply injured individual; and, amid all the transactions which have polluted our West Indian annals, we know not if a fouler and more odious instance of injustice and oppression, can be singled out, than that of the treatment and trial of that good man. But the country shall know it all."

If Mr. Smith be dead, as we suppose he is, that fact was not known in England when the Evangelical Magazine for March was printed. When the fact shall be published there, we expect that it will produce much excitement, as well it may. For ourselves we hesitate not to declare, that we consider the Rev. JOHN SMITH, late a missionary in the British colony of Demerara, as having died a Christian MARTYR, as really as Cranmer, Latimer, and Ridley. But we acquit the British nation of the crime, and trust that an exemplary punishment of its perpetrators will render their government acquitted in the eye of the world. The entire case, it appears, is to be brought before Parliament, which was, at the last advices, engaged in considering the whole subject of West India slavery.

PHILADELPHIA AUXILIARY SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

This Society held its annual meeting on Tuesday evening, the 13th of April, in the session room of the First Presbyterian Church of Philadelphia. The room, although large, was crowded; and we have been told that hundreds went away who could not gain admittance. The meeting was opened with prayer by the president of the Society, the Rev. Mr. BOYD, of the Episcopal church. The annual report was then read by the Rev. Dr. GREEN, of the Presbyterian church. On a motion for printing the report, Mr. JADOWNICKY, a converted Jew, studying for the gospel ministry in the Theological Seminary at Princeton, addressed the meeting in an argumentative and eloquent speech; which we expect to insert in our next number. He was followed, in support of a motion to approve the measures of the parent society, by Mr. SIMONS, another Jewish convert, liberally educated at the university of Edinburgh, and who has devoted himself and his property to the service of his Hebrew brethren. The information communicated, and the statements made by Mr. Simons, were highly interesting. The third and last address was made by the Rev. Mr. BALLENTINE, of the Baptist church; who, in a very animated and indeed affecting manner, narrated, from his personal knowledge, the progress and effects of the measures taken in London for befriending and christianizing the Jews. The Society then elected their officers for the ensuing year, and the meeting adjourned.

A deep attention of the numerous audience marked the whole of the exercises; which occupied the space of about two hours. We hope that the effect manifestly produced will be lasting; and that there will be a zealous interest taken by the friends of the Jewish cause in this city, in support of the measures now in operation to meliorate the condition of that long neglected and persecuted people, whose time of restoration to the church of God, the signs of the times strongly indicate to be rapidly approaching.

MARINERS' CHURCH IN PHILADELPHIA.

On the 27th ult. the foundation stone of a Mariner's Church in Philadelphia, was laid with appropriate solemnities—It is, by contract, to be completed before the ensuing winter. Every friend of religion must rejoice in this event; and while they rejoice, let their fervent prayers ascend to God, for his special blessing on those who shall worship in this house. The venerable man by whose pious and arduous labours the sailors in Philadelphia have been congregated, and many of them we trust savingly benefited, and who has appropriated his whole property to this distinguished Christian charity, must on this occasion have an enviable pleasure—a pleasure which he would not exchange for the wealth of the world. May he yet be spared to see those mariners whom he so much loves, and by whom he is so much beloved, collected in this rising edifice; and many of them, by the Divine blessing on his instructions and prayers, made meet to enter with him "a building of God, a house not made with hands, eternal in the heavens."

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church in the United States, agreeably to the adjournment of last year, will meet in the First Presbyterian Church in Philadelphia, on the third Thursday, the 20th day of the present month, at 11 o'clock, A. M.; and be opened with a sermon by the Moderator of the last Assembly, the Rev. Dr. CHESTER, of Albany.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.

Of Rev. John W. Scott, a quarter's rent, for the Contingent Fund	$87 50	
Of Schuylkill Permanent Bridge Company, dividends since 1813 on ten shares (par value $10 per share) received from Rev. W. W. Phillips and Archibald Falconer, esq., commissioners from the late General Synod of the Associate Reformed Church, for do.	69 50	
Of Rev. Dr. E. S. Ely, Third Presbyterian Church, Philadelphia, for do.	30 00	
Of Mr. John M'Mullin, Sixth Presbyterian Church, Philadelphia, for do.	20 00	
Amount received for the Contingent Fund	207 00	
Of Rev. Dr. John M'Dowell, for the Synod of New York and New Jersey Professorship, viz.		
Second Church, Newark, collected by Rev. Gideon A. Judd	25 00	
First do. do. by Rev. Dr. John M'Dowell	5 00	
Second do. Woodbridge, by Rev. David Magie	35 00	
A late Student of the Seminary	5 00	
and Rahway, by Rev. Buckley Carll	18 35	
Of Rev. Dr. Ashbel Green, his fifth instalment in full of his subscription for the Synod of Philadelphia Professorship	50 00	
Of Rev. Dr. William Neill, a donation from Miss Mary Anderson of the Sixth Presbyterian Church, Philadelphia, for do.	20 00	
Of Rev. Robert W. James, for the Southern Professorship, viz.		
Mr. Daniel Wilson	25 00	
Mr. William Freerson	30 00	
and Dr. James Bradley	25 00	
Of Rev. R. W. James, from Miss Mary Witherspoon, for the "Camden and Salem Scholarship"	20 00	
Of John Shaw, esq. for the "Harmony Scholarship, endowed by Ladies of Camden and Salem," (This is supposed to be the same scholarship)	120 00	
Of Jacob Green, esq in part of the subscription of Rev. John H. Kennedy to the Scholarship of the First Class of 1823	20 00	
Of Rev. Dr. John M'Dowell, from "A Friend" in Elizabethtown, N. J. "for the fund for the education of indigent Students in the Theological Seminary at Princeton, nothing but the interest to be used,"	280 00	
		$885 35

View of Publick Affairs.

EUROPE.—The state of publick affairs in Europe is one of much interest, and yet no important changes have been announced within the last month. The principles, claims and system of absolute rule, in opposition to free government and individual rights and happiness, seem to be dominant in almost every part of this section of the globe, except in Britain and its dependencies. Even in Switzerland there appears to be a deterioration in an attachment to rational liberty. In the Netherlands, there seems to be something of a better spirit, and a laudable disposition in the government to consult the real happiness of the people. Greece is yet contending for existence and for freedom, and with a success which is truly cheering. But the last accounts show that the Turk is still bent on vengeance. An army of 80,000 men, it is said, will be employed against Greece in the coming campaign. Russia, Austria and Prussia remain in *statu quo*. Sweden and Norway, under the government of a well informed and sagacious monarch, appear to be in an improving state The same may perhaps be said of Denmark. France, with an astonishing rapidity, is verging toward despotism.—Thus does one extreme almost invariably beget its opposite. In the new election for members of the national legislature, out of nearly 200 chosen, there were only 16 liberals. All the rest are known to be devoted to the will of the monarch.—Our friend La Fayette—he refuses to be called *Marquis*—has lost his election. The French court have declared that no intention is cherished to aid the Spaniards, by sending a military force to South America. We believe the declaration—and we equally believe that they haye *relinquished* the intention, because our President and the British government have let it be known, that the United States and Britain will be found on the side of the colonies, if Spain is not left to settle her dispute with

them, unassisted by other powers. As to Portugal and Spain, we think that malignity itself could not wish their wretched inhabitants to suffer more severely than they actually do, under the weak and tyrannical princes to whose absolute sway they have chosen to resign themselves. It is said that in Spain there was a wish to restore the Inquisition; but that the Pope refused to sanction the measure—alleging, that the age was too enlightened to endure that tribunal. If this be so, we give Leo XII. much credit for so wise and equitable a decision; and hope it is an earnest that he will not imitate his predecessor in opposing Bible societies. But what are we to think of those who in popery, outgo the Pope himself.—It is stated in the last accounts from Britain, that some time in the beginning of April, a treaty was signed in London between Mr. Rush on the part of the United States, and Mr. Canning on the part of Great Britain, granting the mutual right of search of all vessels suspected of being engaged in the African slave trade. We hope this is true; and we also hope that the British parliament will pass a law declaring the slave trade piracy, under the law of nations; a point which was well urged by Mr. Adams in his late correspondence with Mr. Canning, the British envoy at Washington. The whole subject of the slave trade was before the British House of Commons, at the date of the last advices, and the speech of Mr. Canning on the subject, was one of the ablest and most satisfactory that we have ever read. Britain is at war with Algiers; but the Dey, we think, is likely to comply with the terms on which peace will be restored—the observance of an article in the last treaty, that he shall not make slaves of Christian captives.

AMERICA.—In the southern section of this continent, no very important changes have been announced within the last month. The Colombian republick is doing well; and the Mexican republick—for such it has really become—is, we hope, likely to be consolidated. A new republick has also arisen, which styles itself "The United Provinces in the centre of America." Guatimala is the capital. It is said that the Bible is here freely distributed and read, that the country enjoys tranquillity, and is desirous to cultivate intercourse with the United States. Don Pedro I. emperor of the Brazils, has given his people a constitution, according to his promise. It is said to limit his power, but that the throne is to be hereditary in his family. Buenos Ayres appears to be more tranquil than it was some short time since.—We hear no more of the Indian invasion. On the western side of the great southern peninsula, the royal troops of Spain have been successful in opposing the republicans, among whom and their leaders discord and dissention are producing the most serious mischiefs.

UNITED STATES.—Congress, during the past month, has been occupied, and still is, with several important national concerns. The tariff bill has passed the House of Representatives, and been sent to the Senate. There, by a very close vote, some very important modifications have been made in the bill; and it seems doubtful whether it will become a law, be rejected altogether, or be laid over till another session. The subject in which we take the deepest interest, because we think it involves the essential principles of equity and justice, as well as our national character with the whole civilized world, is that which relates to the controversy between the state of Georgia and the Cherokee Indians. Georgia claims every foot of land now in possession of these Indians within the bounds of that State, and pleads that for a valuable consideration—the cession to the Union of lands belonging to that State—the United States engaged to extinguish the Indian title to these lands; and she demands an immediate fulfilment of the contract, and declares that removal or extinction, is the only alternative that remains for the Cherokees. The government of the United States replies, that an essential condition of the contract was, that the Indian title was to be extinguished, as soon as it could be done "*peaceably and upon reasonable terms*"—that every possible exertion has been made by the United States to obtain *peaceable* possession of these lands; but that the thing is impossible—that the Indians declare their inflexible determination "never, for any consideration whatever, either to leave their lands, or to sell another foot of them." The Indian delegation at Washington confirm this statement, repel the idea that their lands can be rightfully claimed by any nation whatever, and appeal to the magnanimity and justice of the national legislature to secure their property, and to protect them from violence. We regret that our space will not permit us to enter into this subject as we wish. We can only say at present, that if Georgia has an equitable claim on the United States let it by all means be discharged; and if necessary let every individual in the nation be taxed for the amount. But let not high Heaven be provoked by the injustice of taking by violence, from those to whom high Heaven has given it, the soil on which the Cherokees now reside; and on which they are rapidly becoming civilized and christianized. We have sins enough to answer for already, in the treatment which the aborigines of our country have received at our hands, without adding this enormity to the number.